

THE ACADEMY.

A WEEKLY REVIEW OF LITERATURE, SCIENCE, AND ART.

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LITERATURE.

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Mr. Mivart tells us (vol. ii., p. 2) that for the progress of science two classes of thinkers are necessary—the men of creative genius, and the critics who test their brilliant theories. His own place is among the latter; and no one can say that he errs on the side of tenderness in exercising his appointed function. "Profound ignorance," "folly," and "madness" are freely imputed to the eminent men whose innovations do not meet with his approval. But hard words break no arguments; and it would be well if Mr. Mivart employed no more objectionable weapons of controversy. Misrepresentation of an opponent's case, and omission of important words from a quotation, are offences that may be charged against him. In a note on p. 385 of vol. i., he cites Haeckel as saying: "We do, indeed, now enjoy the unusual pleasure of seeing most Christian bishops and Jesuits exiled and imprisoned," leaving out the highly significant clause, "on account of their disobedience to the laws of the State." I hasten to add that Mr. Mivart's text contains a direct reference to the Falk Laws, about which Haeckel is speaking in the incriminated passage. Still, the omission looks suspicious, especially when taken in connexion with the author's other delinquencies. In the course of an exceedingly captious criticism on Mr. Herbert Spencer, he charges that philosopher with unconsciously affirming the law of contradiction while denying its validity as an ultimate truth (ii., p. 154). The charge would no doubt be a very serious one were it warranted. But, in fact, it is quite unwarrantable. For Mr. Spencer implicitly assumes the law of contradiction only where he has explicitly admitted it—that is, in regard to states of consciousness. "No

positive mode of consciousness," he tell us, "can occur without excluding a correlative negative mode, and the negative mode cannot occur without excluding a correlative positive mode." It is, then, singularly disingenuous or singularly stupid to tax him with inconsistency for not admitting that we may both have and have not failed to disavow conceptions which he holds to be states of consciousness. Again, as a result of the psychological teaching of "the two Mills, Bain, Spencer, &c.," there follows, says Mr. Mivart, "an inculcation that the one thing needful is to elicit from each man . . . as many useful actions as possible, i.e., actions tending to promote the material happiness and prosperity of the individual, of the nation, and of the race" (vol. i., p. 327). Plain language is catching; and I should but imitate my author's style in characterising the above assertion as an untruth of that particularly noxious and cowardly kind known as *suppressio veri*.

More than twenty years ago Darwin wrote of Mr. Mivart in a private letter since published, "though he means to be honourable, he is so bigoted he cannot act fairly." The unfairness is certain, but the bigotry is doubtful. If it exists, it is rather philosophical than religious, rather Aristotelian than Catholic. But the best explanation seems to be that the same excitability of temper that leads Mr. Mivart into using the intemperate language already referred to also makes him unwilling to master facts that are either distasteful or of no immediate interest to him. How else can we account for the astounding statement that at the end of the eighteenth century the territories of the House of Austria covered 140,000 square kilometres (less than two Irelands), and the kingdom of France "about the same" (vol. i., p. 66), or for the transference of the Spanish Revolution from 1868 to 1865 (vol. i., p. 201), or for the interpretation of Alcazar (*al qisr*, "the castle"), as the house of Caesar (vol. i., p. 210)? Incapacity for taking pains is always and everywhere the solution. In his work on *Truth*, Mr. Mivart attacked the undulatory theory of light without concerning himself to understand it. We need not, therefore, ascribe his misrepresentation of the hedonistic theory of morals to any deliberate dishonesty.

Here is another example of the same reckless precipitation. Prof. Huxley had observed that the necessity of belief in a personal God in order to a religion worthy of the name was "a matter of opinion." This Mr. Mivart denies, and will not allow Buddhism to be adduced as a case in point. According to him, Buddhism is not atheistic, involving as it logically does the existence of what must be a personal God, that is, "a power apportioning after death rewards and punishments according to a standard of virtue" (vol. ii., p. 88). Passing over the naïve assumption that everybody reasons in the same manner, I turn to p. 97 of the same volume, and find that with the denial of human free-will "most certainly falls every word denoting virtue." It follows that Buddhism, as a rigidly necessarian system, can have no "standard of virtue." Mr. Mivart should take to heart his own

admonition to Prof. Huxley: "It is surely not less prudent than it is just to refrain from speaking authoritatively of that which we have not studied and do not comprehend" (vol. ii., p. 84).

As regards the main point at issue between these two eminent biologists, it would seem that Mr. Mivart is technically right. A belief in the evolution of living species is not, as Prof. Huxley inferred it to be, incompatible with Roman Catholic orthodoxy. Whether the two creeds are logically consistent with one another, and can be permanently entertained by the same minds, is another question; and Mr. Mivart, who insists that Mr. Spencer's principles are destructive of morality and social order—things just as dear to Spencerians as they are to himself—should not complain if others read their own logic into his theology, and make war against it as not only false but also mischievous to society. What consequences may ultimately follow from the evolutionary premisses is the secret of the future. Meantime history enables us to test Mr. Mivart's extraordinary pretension that Theism, especially under its Catholic form, gave the world freedom of conscience. We are warned not to forget that "it was the Jews and Christians . . . who for the first time . . . maintained the sacred rights of conscience"—with more to the same effect (vol. ii., p. 242). Mr. Mivart is evidently no great classical scholar. He quotes, doubtless at third hand, the best known line in Terence as "*Homo sum et nihil humanum*," &c.; and he seems to think that Aristotle's *τὸ τί ἦν εἶναι* meant "What it is to be" (vol. ii., p. 271). Yet how strange that he should never have heard of, or should have forgotten, Antigone's famous vindication of divine as against human law, and the indefeasible claim to teach truth put by Plato into the mouth of Socrates! It may be said that these, too, were theistic arguments, and I am not now concerned to deny the fact. But what is the claim to freedom of conscience? Is it the simple plea that if, e.g., I offer a pinch of incense to Jupiter, Christ will condemn me hereafter for having done it; and I am more afraid of hell-fire than of any tortures you can inflict? Surely not; surely there is a principle of reciprocity implied. To claim freedom of conscience for oneself is to allow equal freedom to others. It means, "I think it wrong to profess what I do not believe; it would be equally wrong on your part to profess my belief when you do not really hold it; and I should be very sorry to bribe or bully you into any such dereliction of duty." Now if this was the principle of the Jews and Christians, they certainly did not act on it. Our author is ready with an excuse for his own co-religionists. The mediaeval persecutors could not believe in the conscientious scruples of heretics. They were mistaken, not about a question of principle, but about a question of fact (vol. i., p. 383). Were there any truth in this grotesque apology, the heretic who resisted a certain amount of torture would have been released from further molestation on the part of the ecclesiastical authorities. The reverse was notoriously the case. The Jews offer a good

test of this alleged Catholic tolerance. They are cited by Mr. Mivart himself as an example of "those conscientious dissenters whose sincerity could be believed," and who accordingly "had their rights of conscience respected by ecclesiastical authority." They were, it seems, "ever protected at Rome" (*ibid.*). The Jewish historian Graetz has something to tell us about this "protection." Pope Julius III. issued a Bull on May 29, 1554, ordering "that the Jews should be compelled, under pain of corporal punishment, to give up all copies of the Talmud," without which they were unable to exercise their religion properly (*History of the Jews*, vol. iv., p. 602, English translation). Pope Paul IV., soon after his accession to the Papal chair, issued a Bull, by which

"every synagogue throughout the States of the Church was ordered to contribute ten ducats for the maintenance of the house of catechumens, in which Jews were to be educated in the Christian faith."

By a second Bull it was decreed that "they were only to possess one synagogue; the rest were to be destroyed" (p. 603).

"Pope Gregory XIII. issued a decree that on Sundays and holy days Christian preachers should deliver discourses upon Christian doctrine in the synagogues, if possible in Hebrew, and that the Jews, including at least a third of the community of both sexes and all persons over twelve years of age, must attend these sermons . . . a religious compulsion not very different from the act of Antiochus Epiphanes in dedicating the temple of the one true God to Jupiter" (*ibid.*, p. 606).

Mr. Mivart sympathises with parents who are "oppressed in conscience" by having to send their children to Board Schools (vol. i., p. 308); he has not a word of pity for the unfortunate Roman Jews, not a word of censure for their pontifical spoliators and oppressors.

A. W. BENN.

A Half Century of Conflict. By Francis Parkman. In 2 vols. (Macmillans.)

Forty-eight years have passed since Mr. Parkman entered Harvard College, and forty-six since he and a fellow-student spent their holidays in following the old Oregon trail, and entertained their Indian friends of the Ogillallah at high tea in the lodge of Kongra Tonga or "Big Crow," whom the learned in Dakota would now more accurately call Kankra Tanka. To make this feast Mr. Parkman purchased at a great ransom the fattest dog in the village, and prepared a stew which filled two cooking-kettles; a third contained the tea, in which a few handfuls of soot were dissolved to give it the semblance of strength. Mr. Parkman must call to mind his pleasant sojourn among those amiable savages with mixed feelings: for "Big Crow" and his people have long since vanished from the face of the earth. In February, 1847, Mr. Parkman's amusing sketches of his adventures began to appear in *Knickerbocker's Magazine*; and in due time they were issued in a collected form, divided into chapters, to each of which, in accordance with the fashion of that age, there was prefixed a more or less appropriate quotation from

"Childe Harold" or the "Lay of the Last Minstrel." We miss those fragments of familiar rhyme in the reprinted edition of *The Oregon Trail*. We sometimes regret it; for they formed as it were a link, slight but pleasing, between two generations, two literatures, two worlds, the Old and the New.

It was, we believe, in the course of this expedition that Mr. Parkman formed the project of writing the history of the final struggle between England and France for the possession of North America; at any rate, from that time forward he began to collect materials bearing on this subject. In the course of his reading, his attention was attracted by the striking figure of the Ottawa chief who stirred up the Western Indians to revolt against the English dominion in 1763, after the struggle was over; and Mr. Parkman's first essay in historical writing was *The Conspiracy of Pontiac*, published in 1851. This product of his youth, which now forms an epilogue or pendant to the main body of his works, served him as a preparatory exercise; and having abundantly demonstrated his command of the English language and of an attractive literary style, Mr. Parkman resolutely abandoned the temptation to go on writing, and applied himself to the more arduous task of reading and collating everything extant which bore upon his subject. Fourteen years passed before he again gave a volume to the world. *The Pioneers of New France* was published in 1865, and was followed in due time by *The Jesuits in North America* (1867), *La Salle* (1869), *The Old Régime* (1874), and *Count Frontenac* (1877). This valuable series of works may be regarded as the firstfruits of his mature labours. They belong to what may be called Mr. Parkman's middle period, a period marked, perhaps, by a certain dryness of style, doubtless caught from the ancient books and documents through which the writer had pertinaciously waded; yet there are those who think that, to see Mr. Parkman at his very best, we must turn to *The Old Régime* and *Count Frontenac*. We are not of this opinion. Profoundly interesting as these volumes are, their interest largely depends on the peculiar features of the transitory society which they so skilfully depicted; and they cannot seriously compete in importance with the greater work to which he finally addressed himself, the history of the conflict which substantially began with the administration of Frontenac, and only came to an end by the capture of Quebec in 1758.

Of this work, the principal fruit of Mr. Parkman's lifelong studies, the latter part appeared first. In the period 1700-1748 there were still many doubts to be cleared up, and many blanks to be filled by reference to original documents, and to scarce pamphlets which remained to be hunted out in the dusty libraries of Europe. But Mr. Parkman had already got together all that was necessary to the story of the final struggle in the Seven Years' War; and he therefore determined to deal at once with the period between 1748 and 1763. *Montcalm and Wolfe* accordingly appeared in 1884; the first in order of publication, the last in order of

historical succession, of the two divisions of the main work to which his previous volumes were designed to lead up. The remaining division (1700-1748) is comprised in the two volumes which now lie before us. They carry on the story from the point where the author quitted it at the end of *Frontenac*, to the point at which it is again taken up in *Montcalm and Wolfe*; and the series is therefore now complete. Most heartily do we congratulate Mr. Parkman on the conclusion of his task. It has, assuredly, been no light one; and the fact that Mr. Parkman's extracts from State archives and other authorities, inaccessible to the general body of readers, fill no less than seventy ponderous volumes, most of them folios, may serve to illustrate the severity of the drudgery which awaits him who woos the muse of history. These are now deposited in the library of the Massachusetts Historical Society for the use of historical students; and the dozen handy and eminently readable volumes which Mr. Parkman has founded on them—and not on them alone, but on the collation of an immense mass of printed material—must have found hundreds of thousands of readers, for some of these volumes have long since passed through their twentieth edition.

Of the instalment of the work now before us it is unnecessary to speak in detail. It evinces the same love of the subject for its own sake, the same aptitude for seizing its picturesque features, the same scrupulous and painstaking accuracy in particulars, which have made Mr. Parkman's books alike popular with the general reader and indispensable to the student of history; and it will fully sustain, if it does not positively heighten, the honourable reputation which the author has long since earned. Mr. Parkman's works contain nothing more graphic than his descriptions of Indian warfare on the border of northern New England during the war of the Spanish succession, and of Pepperrell's famous expedition against Louisbourg; and many, to whom most of the incidents forming the staple of his chronicle are thrice-told tales, will read with interest his account of the little-known expedition of the brothers De Varennes, or La Verendrye, in search of the Pacific in 1742. Preceding Lewis and Clark by sixty-two years, these intrepid explorers discovered on January 1, 1743, what Mr. Parkman pronounces to have been the Big-horn range of the Rocky Mountains, at a point only 120 miles east of the Yellowstone Park. It is certain that no European had penetrated so far westwards. From those great snow-encumbered peaks, which they dared not think of scaling, they fancied that they might have seen the Pacific, though 800 miles of forest lay between. The Indians who escorted them, alarmed by finding that the hostile Snakes (*Gens du Serpent*) had abandoned their principal camp and gone on the warpath, insisted on retreating; and a blizzard of unusual severity, which fell suddenly upon them, made the explorers fain to consent. In more favourable circumstances these daring pioneers of New France might have reached the Pacific. The appendix contains some important selections from original documents: among other

things, passages from papers in the French archives, and from the journal of a French inhabitant of Louisbourg, amply illustrating the well-known fact that France lost Canada simply because her statesmen found North America minus the British possessions all too small a field for their ambition; and extracts from the dispatches of Governor Shirley to the English Government on the question of expatriating the French Acadians (1745—1747).

E. J. PAYNE.

Last Words of Thomas Carlyle. (Longmans.)

No written words of Carlyle were likely to be left to the oblivion of manuscript, and the publication of some such volume as this was to be counted upon with certitude. As a whole the book cannot be considered, even by a fervid Carlyle enthusiast, as a thing of great value; and in the unfinished novel which fills about half of it there are many pages that are not even specially characteristic, but there are passages here and there with an interest of their own which forbids us to dismiss the volume as a superfluity and nothing more.

Even "Wotton Reinfred" is not devoid of attractions. True, the narrative is shapeless and often tiresome, with a touch or two in the latter portion of that melodramatic treatment to which one would have thought Carlyle of all men would never condescend. It proves conclusively enough a proposition which needed no proof, that its author would never have made himself even a moderately successful novelist; but a story which, as an example of the art of fiction, is a very poor thing may still have respectable, or more than respectable, claims to attention. There is a good deal of the same kind of intellectual interest in several of the chapters of "Wotton Reinfred" that there is in *Melincourt* or *Headlong Hall*. Representatives of diverse types of character and modes of thought are brought together in a frankly mechanical way, that they may tilt against each other in dialectic lists; and the combat and the combatants are transferred to the page, not indeed with the brilliant dash of Peacock, but with a vigour and solidity of presentation not one whit less effective. Occasionally we have a fine touch, contrasting curiously with the rough and ready, almost unscrupulous, picturesqueness of the writer's later work. There is real subtlety of discriminative insight in the sketch (pp. 86-7) of Jeffrey—for there can be no doubt whatever that he is the original of Williams—especially in the following sentences, which paint a perfect portrait in less than half a page.

"Nothing could be kindlier than his contempt, which, indeed, extended far and wide, embracing, with a few momentary exceptions, the whole actions and character of men, his own not excluded, nay, rather placed in the foremost rank of pettiness. For moral goodness and poetical beauty, save only as pleasurable sensations, he had no name; yet few men had a keener feeling or a better practical regard for both; he was merciful and generous, he knew not why; and a great character, a fine action, a sublime image or thought struck through his inmost being, and for an instant, gleaming in every feature with ethereal light,

the gay sceptic had become a worshipper and rapt enthusiast. These, however, were but momentary glows, reflexes of a strange glory from a world he never dwelt in, which he knew not, and soon lost in the element of quiet kindly derision and denial where he lived and moved."

Still more striking, if only on account of its theme, is the analysis of the character of Coleridge—who figures here as Dalbrook—an analysis which has the intellectual thoroughness and the judicial weight, the lack of which we feel so keenly in the brilliant, unscrupulous, caricature sketch which no reader of the *Life of John Stirling* ever forgets. These things do not, of course, make a good novel; but in virtue of them "Wotton Reinfred" is a fragment which was well worth preserving.

The sketch of the "Excursion (futile enough) to Paris, Autumn, 1851," is, however, by far the most readable item in the contents of the volume. Carlyle evidently wrote it in a very bad temper, and when his temper was worst his style was most vivacious. This chronicle of futilities sparkles and coruscates through every paragraph, and the sparks and coruscations are of a kind to inspire on the part of the reader a feeling of warm sympathy with Carlyle's host and hostess, Lord and Lady Ashburton. The fare, accommodation, and entertainment provided for the man of genius are anathematised with a vigour not excelled in any eulogy of Cromwell or denunciation of Benthamism; and the celebrities of the Paris of the period, sketched with the vividly vituperative pictorialism which, as employed on the portraits of his friends, startled the world in the pages of the *Reminiscences*. Changarnier has a "placid baggy face," expressing "obstinacy, sulkiness, and silent long-continued labour and chagrin." "I could have likened him to a retired shop-keeper of thoughtful habits, much of whose savings had unexpectedly gone in railways." Roget is "a poor thin man with two voices, bass and treble alternating, who said almost nothing with either of them." Mérimée appears first as a "hard, logical, smooth, but utterly barren man (whom I had seen before in London, with little wish for a second course of him)"; and later on, when the unfortunate Frenchman has been disparaging Carlyle's pet Germans, as an "impertinent, blasphemous blockhead." To Thiers and Guizot in one of the later pages he bids farewell in a fine Carlylean fashion.

"I am told that he [Thiers] is jealous that I respect him insufficiently! Poor little soul, I have no pique at him whatsoever; and of the three, or indeed of known Frenchmen (Guizot included), consider him much the best man. A healthy Human Animal, with due *beaverism* (high and low), due vulpinism, or more than due; in fine, a *healthy* creature, and without any 'conscience,' good or bad. Whereas, Guizot—I find him a solemn *intrigant*, an Inquisitor-Tartuffe, gaunt, hollow, resting on the everlasting No, with a haggard consciousness that it ought to be the everlasting Yea; to me an extremely detestable kind of man."

And so on, and so on. Not specially amiable or specially instructive, but brilliant and unmistakably readable—a judgment which cannot be passed upon the collection of

letters to Varnhagen von Ense, where the occasional interest comes and goes in an irritating fitful manner. Much more entertaining are the fourteen pages of Mrs. Carlyle to Amely Bülte, though when one turns to the title-page one cannot help asking with Gêronte, *Que diable allait il faire dans cette galère?* This husband and wife were not sufficiently one for such identification.

JAMES ASHCROFT NOBLE.

TWO EASTERN CHURCHES.

The Syrian Church in India. By George Milne Rae. (Blackwoods.)

The Catholicos of the East and His People. By Arthur John Maclean, Dean of Argyll and the Isles, and William Henry Browne. (S.P.C.K.)

"The body of Messer St. Thomas the Apostle," we read in the book of Sir Marco Polo, "lies in this province of Maabar in a certain little town having no great population." Maabar, it need hardly be said, was the name given by Mahomedan writers of the middle ages to what is now known as the Coromandel coast. Marco Polo goes on to tell us "the manner in which the Christian brethren who keep the church relate the story of the Saint's death." The tradition that St. Thomas preached the Gospel in India is very old. It was accepted by St. Jerome and was referred to by Gregory of Tours, who wrote in the sixth century. The story told in the Golden Legend about the visit of St. Thomas to "the King of Ynde, Gondeforus," gives a very circumstantial account of the Saint's missionary labours. The local legend states that St. Thomas, after preaching the Gospel first on both the east and west coasts of Southern India, went to China, and also converted the heathen there; that he returned to India, and, having aroused the jealousy of the Brahmins, became a martyr. Nor is St. Thomas the only apostle whose name has been connected with the antiquities of the Christian Church in Madras. Pantaenus of Alexandria went on a missionary voyage to India toward the end of the second century, as related by his pupil Clement, the learned Bishop of Caesarea, but "found his own arrival anticipated by some who were acquainted with the Gospel of Matthew, to whom Bartholemew, one of the apostles, had preached." Jerome tells much the same story. Without going into the details of a controversy which has puzzled a long succession of historians, it may be said that the main issues are these:—Did either Saint Thomas or Saint Bartholemew visit India? Secondly, was it Southern India the apostles visited? and lastly, is there any ground for crediting the tradition which ascribes the foundation of the early Christian churches in Southern India to either of the apostles? The whole question has been carefully investigated by Sir William Hunter, who comes to the conclusion that the evidence of the early Christian writers, tested in the light of later researches,

"tends to connect St. Thomas with the India of the ancient world—that is to say, with Persia

and Afghanistan; and St. Bartholomew with the Christian settlements on the Malabar coast."

Mr. Milne Rae, who, during the course of his own missionary labours in Southern India, has taken a particular interest in the history of the Eastern Churches, only agrees with Sir William Hunter to a limited extent. He believes that neither St. Thomas nor St. Bartholomew ever visited Southern India, and that the Syrian Church here was a later offshoot of the Nestorian Church of Persia. He is of opinion, moreover, that the Church of Southern India cannot be traced further back than the beginning of the sixth century. Cosmas Indicopleustes, the Alexandrian merchant who wrote about the middle of that century, is, Mr. Rae thinks, our first trustworthy authority. With Mr. Rae and Sir William Hunter both agreed in believing that the India of the legend of St. Thomas lay in the direction of Afghanistan and Persia, there is little more to be said on this point. Still, as there is one side from which Mr. Rae has not approached the subject, we may add a few words. He accepts General Cunningham's identification of "The Kynge of Ynde, Gondeforus," with the Indo-Parthian prince Gondophares, whose coins have been found in Kabul and Kandahar, Seistan and the Punjab, and whose exploits are further commemorated in a stone inscription now preserved in the Lahore Museum. But it is worth mentioning, on the authority of the late Samuel Beal, that evidence may be found in Chinese literature of a remarkable convergence of Christian and Buddhist notions having taken place in North-Western India just about the time when St. Thomas is supposed to have preached there. A Buddhist patriarch named Asvaghosha lived at the court of an immediate successor of Gondophares. One at least of his books is based on doctrines foreign to Buddhism and allied to a perverted form of Christian dogma. This book, according to Mr. Beal, has never been properly examined, but we might reasonably expect, he says, that it will some day clear up all doubts as to St. Thomas's mission. Possibly, too, an explanation of the legend which—wrongly as Mr. Rae and Sir William Hunter think—connects St. Thomas with Southern India may likewise be found in the Chinese books. When travelling in Sze-chuen, the late Mr. Colborne Baber found in a temple near Tzu-chou a carved image of Tamo, with a Latin cross on his breast. This Tamo has sometimes been identified by Roman Catholic missionaries with St. Thomas. Now Tamo is a Buddhist patriarch; and, curiously enough, he came to China from Southern India, travelling by sea in 526 A.D. He is said to have been the son of an Indian king, and to have died in China. He was an ascetic, Dr. Edkins says, of the first water. It is related in the Chinese books that on one occasion he sat with his face to a wall for five years, thus earning the name of "the star-gazing Brahmin." In India he had incurred the enmity both of Brahmins and Buddhists; and, according to Dr. Edkins, he went to China to escape persecution in his own country. Is it not possible that the name

Tamo, besides misleading missionaries in our own day, may also have misled their predecessors thirteen centuries or so ago? Tamo was undoubtedly an Indian; and his images, which are numerous in the temples of South-Western China, represent him, Mr. Baber writes, with marked Hindu features and black complexion. It is a significant fact that Cosmas Indicopleustes visited the Malabar coast, and, according to his own account, found a fully-organised Christian church there, only three or four years before Tamo set sail for China. Here, again, is a further indication of the possible conjunction of Christian and Buddhist ideas, and it may perhaps furnish a clue to the St. Thomas myth. When we recollect that Mr. Baber found tin plates in common use on the borders of Tibet, stamped with images of Mr. Gladstone and other European celebrities, who, by local repute, were Buddhas of more or less sanctity, one can easily see that even more wonderful mistakes may some day pass muster as historical facts. Mr. Talboys Wheeler, in his *History of India*, did not hesitate to suggest that St. Thomas may have been a Buddhist Sraman, who perished in the age of Brahminical persecution; and this might be very near the truth.

In regard to St. Bartholomew, Mr. Rae holds that neither he nor Pantaenus ever went to Southern India. The India where the Alexandrian merchant, circa 190 A.D., heard of the Saint's labours and death, was, he thinks, the valley of the Indus. Here, however, the evidence on both sides is even vaguer than that relating to St. Thomas; and the reader may be left to decide for himself. It must not be supposed, however, that Mr. Rae's book deals only with the origins of the early Madras Church. Working on the theory that it was founded by Nestorians from Persia in the sixth century, he relates the history of the Christian settlements from that period down to the present day. The description of the carved crosses and writings on stone found at St. Thomas's Mount and elsewhere will be invaluable to students. A full and careful account is also given of the controversies which of late years have vexed the Indian branch of the Nestorian Church. In a final chapter Mr. Rae states his reasons for hoping that this ancient Church, after undergoing many vicissitudes, may yet have a happy and prosperous future; especially if its members agree to repudiate the authority of a far-distant patriarch "who has no intelligent sympathy with them, and little or no interest in the country beyond draining off money annually in the form of *rasisa*, for which he gives nothing in return."

Along with Mr. Rae's scholarly contribution to our knowledge of an obscure episode in the early history of Christianity, mention has also to be made of a work which treats of the Nestorian Church in Kurdistan and Persia, being, as the title-page says, "the impressions of five years' work in the Archbishop of Canterbury's Assyrian Mission." Dealing, as it does, mainly with the present state of a country likely at any moment to become the subject of grave international complications, this little book must be

regarded as something more than a graphic and readable story of missionary labour. To discuss the book, however, from the political point of view would be only to repeat what the Hon. George Curzon has said in his *Persia and the Persian Question*. It is Mr. Curzon, by-the-by, who tells us that one of the authors—the Rev. W. Browne—by staying at Mar Shimum's village of Kochannis (Qudshanis), under circumstances of great peril and privation, was instrumental in preventing a massacre of Christians by the Kurds. The authors, however, are quite ready to tell a story which might suggest a laugh at their expense. At Urmi, one day, they were riding over the grass at a canter, merely, it was explained to an inquisitive Persian, for their own amusement. "No doubt," quoth the Khan, "they are drunk." One is reminded of Sir John Malcolm's anecdote of the naval officer at Bushire who went for a ride on a too spirited horse. Next day he was informed by a well-meaning native that, although people had been highly amused at his performances in the saddle, his credit had been saved. "I told them," said the obliging friend, "that, like every Englishman, you rode admirably, but that yesterday you were very drunk."

STEPHEN WHEELER.

Miscellaneous Essays. By George Saintsbury. (Percival.)

MR. SAINTSBURY'S new volume contains some interesting work, the best portions of it having been written sixteen or seventeen years ago. The contents of the book, he tells us,

"have been selected from a much larger mass of material, the composition of which covers, in point of time, the best part of twenty years; and instead of the endeavour to secure a factitious unity by dint of some ingenious title, the contents have designedly been made as various in appearance as might be, in the hope that a sufficient real unity of critical standpoint may be found in them, whether their subjects be old or new, English or French, literary or political. For it is possible to disagree with M. Brunetière in his confession and apology, as the author of books made of articles, that 'articles will never make a book.' A book, as it seems to me, consists not so much in ostensibly homogeneous subject, or in the fact that the author has excoquinated its plan at a single stroke, as in the unity of method, of treatment, of attitude, and of view. I hope that there is such unity here."

Well, one may admit that there is certainly such unity in all that Mr. Saintsbury writes. For good or ill, Mr. Saintsbury's manner is his own—his manner of looking at things, and his manner of expressing his reflections. He is always consistent in adherence to his own excellent rule of critical conduct: "always to put the exposition of the subject before the display of personal cleverness." He is always consistent in his refusal to enter into those niceties of consideration which appear to his very English sense of things to be mere foolishness—the niceties of consideration which, to critics like Mr. Pater, are the one thing needful in criticism. He is entirely faithful to that whimsical style which has point but not charm, which bristles with

offence yet interests by its individuality. And, as ever, he bases his chief claim to consideration on the number of volumes, in at least two languages, which he has read in a given time.

"For myself," he assures us, "I have been and hope (Nemesis not interfering) to be a great reader, and I certainly would not limit myself to one or two literatures only. But what I should like to do before I die is to know as nearly as possible everything that is worth knowing in the two literatures of which [I quote from a lecture] we have been talking this evening."

Those two literatures are, of course, English and French. And there is no doubt whatever that Mr. Saintsbury does know a very great deal about French and English literature. His *Short History of French Literature* is a work of considerable research, if not of conspicuous thoroughness; and his book on *Elizabethan Literature*, viewed as a handbook, is both useful and pleasant, though it adds no new page to criticism. I am sure that the essays on Borrow and Peacock, for instance, in the *Essays in English Literature* must have been of great service to the general reader, to whom Borrow and Peacock are merely names, just as a sympathetic guide-book is of service in pointing out the curious and delightful places, a little aside from the usual route, which the traveller might otherwise have overlooked. And such papers as those on Flaubert and Gautier, in the *Essays on French Novelists*, had, in their day, even more value. In the volume before us there is an essay on Baudelaire, first published in the *Fortnightly Review* in 1875, which is certainly one of the best pieces of work that Mr. Saintsbury has ever done, and which, in 1875, was a daring assertion of that unanswerable principle, "Art for Art's sake," which to-day does not even need to be asserted. Mr. Saintsbury has the distinction of being the first Englishman to write an essay on Baudelaire, a writer who has certainly influenced subsequent French literature in a more profound way than any other writer of his time. He remains, too, one of the very few people, French or English, who have written with appreciation and understanding on so difficult, so fascinating, a subject. It is true that the essay has serious faults and limitations: that it is very English after all, that in viewing so sanely the extravagances and eccentricities of Baudelaire, it goes to the other extreme, and would present to us a Baudelaire whose perversity was merely pose, whose vices were purely assumed. It is a great mistake, a fundamental error in criticism, to overlook the solid substratum of vice which unquestionably existed in Baudelaire.

"Wine, haschisch, opium," Mr. Saintsbury assures us, "are interesting to him just as the passion of Delphine is interesting, not at all from a diseased craving for stimulus, still less from the perverse desire which a writer who should have known better has attributed to him, of 'finding beauty in recondite wickedness,' but simply as some of the different means to which men and women have been driven in the endeavour to reach the infinite, and avoid the monster which dogs them—ennui."

This is plausible enough, but the facts are against it. When we remember that after

all it was simply a "diseased craving for stimulus," with an immoderate indulgence in every variety of it, that killed Baudelaire, there is no excuse for reasoning away every manifestation of morbid desires in his work, as merely the dramatic sympathy of an unprejudiced observer. It is true, as Mr. Saintsbury points out, that he was well aware of the direction of his own tendencies. Certainly; but that is generally a characteristic of extremely morbid people, though, as a rule, they are not able to appear so impersonal in their confessions as was Baudelaire.

Another very interesting essay is that on "Modern English Prose," which dates from the same period as the study of Baudelaire. Mr. Saintsbury tells us he has included it with much misgiving. The misgiving was hardly necessary, in this particular case: it would have been of more service had it caused the exclusion of an amazing deliverance on "The Modern English Novel," which comes at the end of the volume, and is carefully dated 1892. As a bit of clever fooling, the paper named "Thoughts on Republics" is full of entertainment; and, to enjoy it, one need not take any more interest in the republics and monarchies than Mr. Saintsbury himself appears to do. "A Frame of Miniatures" holds some portraits with which very few people are familiar; and probably Mr. Saintsbury's light and gossiping manner is quite in its place in discussing Parny, Dorat, Désaugiers, Piron, and Panard. Applied to M. Renan, the same treatment is somewhat less effective; though, indeed, the essay is amusing, very amusing, reading. Mr. Saintsbury is always good at giving quotations, and an essay on Chamfort and Rivarol (which is not an exhaustive study of those two temperaments) contains an unusual share of unusually amusing ones. Here is the finest of them all, one of Chamfort's wonderful anecdotes, which I must transfer from Mr. Saintsbury's pages, with grateful acknowledgments:

"Madame de H— me racontait la mort de M. le duc d'Aumont. 'Cela a tourné bien court,' disait-elle. 'Deux jours auparavant M. Bonvard lui avait permis de manger, et le jour même de sa mort, deux heures avant la récurrence de sa paralysie, il était comme à trente ans, comme il avait été toute sa vie. Il avait demandé son perroquet, avait dit 'Brossez ce fauteuil,' 'Voyons mes deux broderies nouvelles,' enfin toute sa tête, toutes ses idées comme à l'ordinaire.'"

ARTHUR SYMONS.

NEW NOVELS.

Diana Trelawny: the Story of a Great Mistake. By Mrs. Oliphant. In 2 vols. (Blackwoods.)

The Squire. By Mrs. Parr. In 3 vols. (Cassells.)

More Kin than Kind. By B. Loftus Tottenham. In 3 vols. (Hurst & Blackett.)

A Precious Jewel. By Dora Murray. (Digby & Long.)

Katie's Coronet. By F. Lancaster Lucas. (Eden, Remington & Co.)

George Waring's Choice. By Frank Baron. (Ward & Downey.)

A Son of the Fens. By P. H. Emerson. (Sampson Low.)

A STORY by Mrs. Oliphant, whatever its length, may safely be taken as worthy of first notice among any average batch of novels; and *Diana Trelawny*, though not a long tale, is not only conspicuously superior to the other works of fiction now under review, but is an exceptionally good book even for Mrs. Oliphant. Diana, mistress of Trelawny Chase, is a practical-minded woman of thirty, unmarried and disinclined to marry. Originally occupying a humble position as governess at a ladies' school in Brighton, she signals her accession to great wealth, on the one hand by a strict and business-like attention to the improvement of her estates, and on the other by a generosity towards poor neighbours and dependants more lavish than discriminating. Among the recipients of her bounty are Mrs. Norton, a clergyman's widow, and her niece Sophy, who are accommodated with a cottage rent-free on Diana's estate. They were "peevish, humble-minded, weakly little gentlewomen, with nothing remarkable about them except the simple prettiness of the girl Sophy, who was a soft, smiling, golden-haired creature, unobtrusive and gentle as a little bird." Nevertheless the author has contrived to evolve out of these two characters as quaint and as quietly amusing a pair of portraits as any to be found in her writings. Well described, too, are Diana's near neighbours, the Hunstantons, husband and wife, the latter a shrewd, critical woman, the former "a man with nerves and fond of meddling with things that did not concern him much," as his wife was accustomed to say. The removal of these five people to North Italy gives occasion for the introduction upon the scene of an Italian count named Pandolfini; and the meddlesome officiousness of Mr. Hunstanton, who makes up his mind that Pandolfini ought to marry, brings about the "great mistake" which is the subject of the tale. No reader can fail to appreciate either the charming dexterity which Mrs. Oliphant has displayed in working out the details of her plot, or the living reality of her characters, even where the latter play but the smallest part in the action of the story. Who does not know a country clergyman full of the impressive geniality attributed to Mr. Snodgrass, the rector, in the following:—

"Who could have thought of seeing you here?" Mrs. Norton said, as the rector came up to her with that expressive grasp of the hand which was one of his special gifts, and which everybody remarked as the very embodiment of cordiality and friendliness—a sort of modest embrace. He was not glad to see her particularly, nor she to see him; but if they had flown into each other's arms, it could scarcely have been a warmer greeting than that silent clasping of hands without even a 'How d'ye do?' to impair its eloquence."

Those who experience difficulty in comprehending intricate degrees of kinship may perhaps get a little confused over the family relations and history of the Roystons and the Crofts in Mrs. Parr's tale

entitled *The Squire*. When these, however, have been mastered, the narrative is easy flowing and pleasant enough, characterised for the most part by a general placidity and amiability, but nowhere highly exciting, as indeed could scarcely be expected of a tale occupied principally with details of life in a country village. Perhaps, too, the voluminous quantity of facts that have to be kept in mind in order to understand the story will be trying to the patience of many readers. At the commencement of the book we are introduced to the Squire, Humphry Royston, a bachelor of sixty, and we are requested to remember that forty years before he had been disappointed of the woman he loved through the instrumentality of his dearest friend, who carried her off himself. It is true that Humphry had never by word or sign declared his love, and when Robert Croft wooed and won Janet Hales, he, Humphry Royston, had shifted his quarters to the other side of England. Still the blow was none the less keen, and as Robert Croft happened at the time to be under an engagement to marry Humphry's sister Barbara, a family quarrel of serious dimensions was the natural result; and now, forty years after, we find the wound still rankling in the disappointed lover's breast, though Robert Croft and his wife are long ago dead and gone. There is something very cumbersome in all these preliminaries, but the narrative improves in the second and third volumes. Mrs. Parr writes in a clear, unpretending style: many of her characters are very well sketched, particularly David Croft and his mother. Tom Sparshott, an accomplished expert in the art of fictitious love-making, is also deserving of honourable mention.

The author of *More Kin than Kind* informs us that, on the death of Sir Gilbert Denham of Sitworth Manor, the baronetcy and estates devolved on his son Ralph, who, discovering among the family papers a certificate of his father's marriage with his mother bearing date three years after his own birth, inferred therefrom his own illegitimacy, and voluntarily retired in favour of his wicked cousin Hugh. The fact of a previous marriage having been contracted at a registry office is, however, known to an old servant of the family, a scampish valet who had abandoned his wife and emigrated to America some twenty years before. Returning to England, he now avails himself of his knowledge to levy blackmail upon the present holder of the title. It will be seen from the above brief outline that the plot of *More Kin than Kind* can scarcely lay claim to much originality. Nor do any of Mr. Tottenham's characters rise very far above mediocrity. Ralph Denham is the usual type of an honest, sturdy young Englishman and makes a fairly respectable hero, Eva Graham is a fit subject of romance, and Hugh Denham will do as a villain; but they are nothing more than conventional characters. Still, the treatment is painstaking and workman-like, and the result is a moderately good average novel.

A Precious Jewel is also a production which might be described, like the foregoing, as

"a moderately good average novel," and in nearly every respect except that of length it resembles *More Kin than Kind*. As before, the plot turns upon the discovery of some old papers showing evidence of illegitimacy; there is another conventional villain; and the story ends, as the other did, in the death of the villain and a general administration of poetic justice. Archibald and Angus Macalister are suitors for the hand of their cousin Muriel, who favours the former. Angus, discovering some documents showing that his brother, who is owner of the family estate, was certainly born out of wedlock, makes use of them for the purpose of obtaining Muriel's consent to a marriage with himself, under the threat of exposing Archibald. There is no unusual feature in the story. The title was originally *The Sins of the Fathers*, and the present name was substituted at the last moment owing to copyright existing in the former title, as explained in a note by the publishers.

Inventiveness in these days must surely be at a low ebb. In *Katie's Coronet* we have yet a third novel depending for its story upon disclosures of illegitimacy and invalidity of title. The present work, however, can neither be described as a "moderately good" nor as an "average" novel; it is remarkable chiefly for an extravagant eccentricity of incident, and for the curiously fantastic ingenuity in plot-weaving exhibited by its author. In this case the supposed illegitimacy of Charles Trelana is brought to light by means of forged documents prepared by Lady Rachel Trelana (an earl's daughter, who certainly ought to have known better), and her nefariously disposed son, Horace, the heir presumptive. Charlie, the dispossessed heir, determines to sacrifice himself for his mother's sake, and leaving home secretly one dark night, places his hat and stick close to a roaring abyss of waters, makes a sliding mark with the heel of his boot down the muddy bank, and walks off in another direction to enlist in a cavalry regiment. Just before the occurrence of these events, Charlie's father has been foully murdered, and suspicion falls upon one James Crowthe, a ne'er do weel, who left the neighbourhood on the night of the murder and enlisted in the cavalry regiment which Charles Trelana afterwards joined. Eventually, after some three hundred pages of rather uninteresting incident, it turns out that Horace himself dealt the fatal blow upon a life-preserver, and then for some unexplained reason dragged the body of his uncle to the edge of a neighbouring cliff and there propped it up in a sitting posture. James Crowthe emerging soon after from the "Green Man," an adjacent hostelry, gave the body a blow with his stick, out of mere tipsy wantonness, and precipitated it on to the rocks below, whereupon he dropped his stick (which was afterwards recognised) and fled. Lady Rachel broke her neck in a ditch somewhere in the Austrian Tyrol; Horace eloped with a Russian Nihilist princess, and was caught and sent to Siberia. Mr. Lucas does not waste his time with any detailed descriptions of the gentle art of making love; but at the

end of his narrative the characters, male and female, are called up in a group, and having been assorted with varying degrees of congruity, are comfortably married off to one another, each wedding having a little chapter to itself. The dialogue of the book is below par, and the style is often slipshod, with a constant tendency to degenerate into slang.

The only noticeable feature about *George Waring's Choice* is that one entirely fails to discover what his choice really was. He makes offers of marriage to two women, each of whom refuses him. The first is a devoted little woman, spending most of her life in work amid London slums, who loves him deeply, but is prevented from accepting his offer owing to certain religious scruples. The second is a Parisian coquette, who toys with him idly, and for deliverance from whom he afterwards devoutly thanks heaven. On the whole it is a tedious book. It appears to have been written by a barrister with a dilettante enthusiasm for classical music: his hero is a man of little principle, a free-thinker and voluptuary, whose heartless behaviour to an opera dancer whom he has seduced is related with rather shameless composure at the opening of the volume.

The Norfolk bucolic dialect is not familiar to everybody, and the reading of it in print may be tiresome; so that it may be well to caution anyone who purposes ordering *A Son of the Fens* from his circulating library that the book in question consists of 376 pages of autobiography, the words being spelt for the most part as the peasant who tells the tale would pronounce them. To readers acquainted with the Broads and the Fens, the narrative will no doubt present points of interest.

JOHN BARROW ALLEN.

SOME BOOKS ON ECONOMIC QUESTIONS.

The Use and Abuse of Money. By the Rev. W. Cunningham, D.D. (John Murray.) From such a title as Dr. Cunningham has chosen one might expect a mere moral lecture on the root of all evil; and lectures of that kind are seldom either entertaining or edifying. But his book (one of a series of University Extension Manuals) is something very different. The subject is capital in its relation to social progress, but the author prefers to call his book *The Use and Abuse of Money* from a wish to lay stress on the element of personal responsibility.

"The present sketch," he says, "simply follows out some of the suggestions made by Mill, with the view of raising the question whether a full recognition of the human element in economics may not be the best means of attaining to clear definitions of economic terms, and to the distinct statement and thorough discussion of fundamental economic problems?"

Economic science assumes a certain type of human nature, and, within limits, the assumption is convenient and even necessary. But we must discard the assumption if we would understand a distant past, or forecast the future. Dr. Cunningham's purpose has been to lay aside all postulates about labour and capital, all hypotheses about free competition and formulas of supply and demand, and, choosing capital as one of the great factors of our industrial life, to examine how it differs from the corresponding factors of past times and of different civilisations. Such an investi-

gation enables us with a certain confidence to distinguish the more permanent from the changing features of human nature, and to observe the tendencies of our own time, a result worth taking any amount of pains to arrive at. Dr. Cunningham proceeds further to deal with the ethical question as to the right and the wrong use of wealth. What is the consumer's duty in face of the evils of sweating? How far is an investor responsible for the purposes to which his money is applied? Ought a Christian in Birmingham to manufacture idols for export to the heathen? These are some of the hard cases which the author raises, and which he discusses in a temperate and reasonable spirit. Throughout the book he has had to be brief, rather suggesting lines of investigation than exhausting his subject; but he has done a difficult piece of work exceedingly well. To students who bring to it some knowledge of political economy (and for such it is intended) it will be of great benefit; and it will set them thinking, widen their view, and open up to them a field of inquiry in which there is still a great deal to be done.

Principles of Political Economy. By Charles Gide. Translated by E. P. Jacobsen, with an Introduction and Notes by James Bonar. (Boston, U.S.A.: Heath.) Mr. Bonar introduces Prof. Gide's book by saying:

"It is neither a primer for beginners, nor a dissertation for the learned, but a guide-book for serious students who have mastered the economical alphabet, and are feeling their way to a judgment of their own on economical subjects. Its place in French economic literature is almost unique. It is helping many a young Frenchman to turn his attention to economic theory, and to study it in the light of the latest discussions. Prof. Gide has Adam Smith's faculty of making his readers think for themselves, and accept no conclusion without following out the process that leads to it."

Mr. Bonar has not exaggerated the merits of the book. It is clear and vivid in style; in matters of controversy the author discusses and does not dogmatise; and, keeping to realities, and mindful of the complexity of modern life, he never allows political economy to degenerate into a verbal juggle. American editions, we suppose, do not sell largely in this country. If so, we should like to see an English edition of Mr. Jacobsen's translation, for it is very well done.

"SOCIAL SCIENCE SERIES."—*The State and Pensions in Old Age.* By J. A. Spender. With an Introduction by Arthur H. D. Acland. (Sonnenschein.) This is an attempt, not to solve the problem of national insurance, but to formulate its conditions, and suggest lines for future investigation. Only a Royal Commission can provide all the evidence that is necessary before the matter becomes ripe for legislation, but in the meantime Mr. Spender has brought together and analysed such facts as are already within reach. He deals, fully and clearly, with the primary question of the actual resources of the poor in old age, with the experience of foreign countries, with the character of the schemes already before the public, and the history of English opinion on the subject. Too much cannot be said for the care, ability, and impartiality with which the book is written. Mr. Spender has his tentative conclusions, and sensible ones enough, but he does not parade them. His work is really scientific, in touch with fact, whereas the name of Social Science too often covers nothing better than a multitude of prejudices and vague generalities.

Theory of Value. By F. Von Wieser, of Prague. (Being No. 50 of the Publications of the American Academy of Political and Social Science, Philadelphia.) This paper is a reply to some criticisms made by Prof. MacVane, of

Harvard, on the Austrian Economists, of whom Prof. Wieser is one. The special question in dispute is the relation between marginal utility and cost of production. To Ricardo, and substantially to MacVane, the determining factors in human economy are the felt dislike of labour and the felt necessity of labouring for commodities. To the Austrians the important features are the felt desire for abundance, and the felt limitation of actual supply. The limitation (and not the labour) in conjunction with the desire explains value. The Austrians, like Socrates, are accused of always talking of the same things in the same ways; and Prof. Wieser's pamphlet may seem to have little new in it. There are, however, some fresh touches. For example, in the proof that capital cannot be resolved simply into labour, or the cost of any manufactured article into mere wages; in the proof that the value of the means of production has weightier bearing on the matter in hand than the income that they eventually bring; and in the criticism of the Utilitarian calculus of pleasures and pains as applied to Economics.

Politics and Property, or Phonocracy. By Slack Worthington. (G. P. Putnam's Sons.) Phonocracy, or the government of reason, is the name which Mr. Worthington has chosen for a system that is intended to effect a compromise between Democracy and Plutocracy. His main ideas are to restrain excessive accumulations by cumulative taxation, and the improvement of government by restriction of the suffrage.

"'No man,' reasons the phonocrat, 'should participate in government who does not possess a certain amount of that which governments are established to protect, and which alone can support government—to wit, property. The simple possession of life, which can be sustained without government, does not entitle a living being to the exercise of any authority regarding the disposition or regulation of that which is the result of inherent force (excellence) or the reward of its energies or opportunities.'"

So far as we have been able to read the book, this seems to us a fair example of Mr. Worthington's style and opinions.

CURRENT LITERATURE.

Reminiscences of Charles West Cope, R.A. By his son, Charles Henry Cope. (Bentley.) The chief part of this readable volume is occupied by an autobiographical sketch which the Royal Academician prepared for his children. From this we gather that he was born at Leeds in 1811, and that his father, an enthusiastic artist, displayed the breadth of his professional sympathies by naming one of his children after Benjamin West, and another after J. W. M. Turner. Charles West Cope studied first under Henry Sass, and then at the Royal Academy, after which he paid the usual visit to Rome and Northern Italy. His reminiscences of these earlier years are pleasantly told and interspersed with anecdotes and personal gossip. Returning to England, he seems to have very quickly succeeded in hitting the popular taste, and became an Associate in 1843, and five years afterwards was elected an Academician. That he was exceptionally fortunate in getting this promotion at so early an age appears from the evidence which he gave before the Royal Academy Commission in 1863. In answer to Lord Elcho's question, "What should you consider as the age of a man's majority in art," he replied: "There can be no rule, but if the election to Associateship is a test of majority, then I believe the average age is about fifty." But success is seldom a very interesting thing to those who have no share in it, and Mr. Cope's prosperous career from the time of his election to be R.A. was unmarked by any adverse

incidents except those connected with the fresco work in the House of Lords. There the results of much painstaking labour were not only disappointing to the artists employed, but failed to elicit the sympathies of the profession or of the nation. "On looking back," says Mr. Cope, "through these years, I feel how much of life has been wasted in, as it were, writing in the sand. Time's effacing fingers began to obliterate at one end while we were painfully working at the other." The biography contains some reproductions of a few of Mr. Cope's popular pictures, which add to the interest of the volume.

Vernon Heath's Recollections. (Cassells.) Mr. Vernon Heath has been associated with art in two ways. To his uncle, Robert Vernon, the nation is indebted for the valuable collection of modern pictures which bears his name, and in the formation of this collection the uncle was assisted by the nephew. Thus the latter was brought into frequent and friendly communication with the principal artists of the day, especially with Turner, the Landseers, Maclise, and E. M. Ward, and formed lasting friendships with some of them. Again, Mr. Vernon Heath, at an early period in the history of photography, took up that branch of art, and, in one special department, carried it to a high state of perfection. His enlargements by the autotype process were especially successful, and there can be no doubt that much of his success was due to his knowledge of drawing and pictorial art. In delineation of foliage and sylvan scenery Mr. Vernon Heath has been particularly skilful, and scarcely less so in his groups. Being, withal, an agreeable inmate of a country house, he was, and no doubt still is, a welcome guest in every quarter; and this circumstance, while it has helped to make photography a favourite pastime with the leisured classes, has certainly been the means of giving him some very pleasant "Recollections." With these and some amusing anecdotes he has been good enough to entertain us and other readers, and he deserves our thanks for this pleasant service.

Meridiana: Noontide Essays. By Sir Herbert Maxwell, Bart. (Blackwoods.) A pleasant, gossiping book like this, written by one who knows how to write, and because writing is a pleasure to him, is just the book to take with one on a holiday. It exercises the thoughts without fatiguing the brain; and if now and then the exercise becomes very gentle and suggests repose, we will not blame it. Deeper problems than those with which these essays deal have been solved in sleep, and the happiest results do not always attend the hardest thinking. Moreover, a holiday book should be as far as possible removed from that dreariest of all educational burdens—a holiday task. Perhaps the only bit of adverse criticism to which Sir Herbert Maxwell's book is open is—in one sense of the term—its want of originality. Most of its contents has already appeared in the pages of periodicals; and the diligent reader of *Blackwood's Magazine* will, not without pleasure, recognise several essays which, although once read, will well repay reading again. "Manners," "Customs," "Contrast," "Civilisation," "Memory," "Imagination"—these are among the subjects which constitute *nostri farrago libelli*; and Sir Herbert handles them not merely as a man of letters but as a man of affairs. In his humorous "Country Member's Moan," his love of field sports shows itself; and in a charming paper on "Birds," we see that that love is neither ignorant nor barbarous. We could wish that, among those whose chief object for the next four months will be to fill game bags, there were more "like the late Charles St. John, to whom every passing bird was an object of interest, quite

apart from its quality on the table or its value at the poulterer's." Sir Herbert speaks sensibly on the subject of "Education"; but he is doubtful whether "Technical Instruction" is not open to the charge of filling heads rather than forming them, and fears that, unless it be undertaken wisely and warily, it may impede the course of true education. Wit and humour, apt quotations, topics of general interest, and a happy style combine to render these *Noontide Essays* a thoroughly enjoyable volume.

Nature in Books: some Studies in Biography. By S. Anderson Graham. (Methuen.) The subjects Mr. Graham has chosen to study are Richard Jefferies, Tennyson, Thoreau, Scott, Carlyle, Burns, and Wordsworth—a good selection, likely to benefit the student himself in the course of his labours. The essays resulting from those labours display intelligence, if no special depth of insight or profundity of thought. The style is, as a rule, clear and steady, and encourages us to hope that, in his future efforts, Mr. Graham will wholly abandon the overgrown flowers of speech which here and there mar the present work: this for example: "The lady of our desire sings to us in the wind, and in the voice of breaking waves, and the murmur of running streams. She weeps in the falling rain, and smiles in moonlight and sunshine. Her diadem is jewel work of stars, and her veil is of white cloud. In summer she clothes herself with radiant gold and green and purple, and in winter with an august mantle of white, edged with dusky brown where the woods are. And whosoever shall most fittingly tell the tale of his love for her and sing her smile, and bewail her frown, and lament for that she is cruel, and rejoice because she is kind—he is the true artist; for Nature is the inspiration, art the song."

Assuredly Mr. Graham's favourite nature-lover, Richard Jefferies, was never guilty of foolish insincerities such as this; and it is due to Mr. Graham to say he himself errs in this manner but seldom. His worst "study" is of Thoreau. If he had understood the "secret" of Thoreau even to a moderate extent, he would never have given such an inapt description of his philosophy as to name it "the philosophy of idleness." The "study" of Burns is good, and that of Jefferies is probably the best in the book.

Literary Coincidences. By W. A. Clouston. (Glasgow: Morison Bros.) Under this title the learned author of "Flowers from a Persian Garden," and other collections of oriental mythology, has brought together four little essays, which agreeably represent the recreations of a scholarly mind. Two of them—on "Ancient Riddles," and on "St. Valentine's Day in the Olden Time"—have to do with the author's favourite study of folk-lore, and justify the dedication of the volume to Mr. Alfred Nutt. But the longest and by far the most important is the first, on "Literary Coincidences and Imitations." The subject is an interesting one, for it throws light on other kinds of conscious and unconscious borrowings. Mr. Clouston does not deal so much with the unsavoury topic of plagiarism, as with the similarities of thought and phrase that pervade poetical literature. The novelty of his treatment is that he is able to furnish an abundance of fresh illustrations of a somewhat hackneyed theme from both Sanskrit and Persian literature. The fourth article, called "A Bookstall Bargain," runs perilously close to the class of padding for magazines.

MR. CHARLES LOWE, sometime correspondent for the *Times* at Berlin, has brought out (Heinemann) a cheap edition of his historical biography of Prince Bismarck, which originally appeared, in two volumes, about six years ago. He has added a chapter dealing with the fall of the Chancellor, and has otherwise brought the work up to date.

NOTES AND NEWS.

MR. FISHER UNWIN announces for publication on September 12, as a volume of "The Story of the Nations," the late E. A. Freeman's *Sicily: Phœnician, Greek and Roman*, with maps and illustrations.

MESSRS. OSGOOD, McILVAINE & Co. will publish, early in September, a popular edition of *Tess of the D'Urbervilles*, in one volume, with a portrait of the author for frontispiece.

THE next volume of the "Book Lover's Library" will be *Books in Chains and other Bibliographical Miscellanies*, by the late William Blades. The book will contain an introductory sketch, by Mr. H. B. Wheatley, on Mr. Blades's work as a bibliographer.

MR. FRANK BARRETT's new novel, *Out of the Jaws of Death*, will be published next week, in three volumes, by Messrs. Cassell & Company.

MESSRS. LONGMANS have in the press a second part of Prof. Ashley's *English Economic History and Theory*.

THE new volume in the series of "Great Writers," to be published at the end of September, will be *Voltaire*, written by Mr. Francis Espinasse.

'*Tween Snow and Fire: a Tale of the Last Kafir War*, is the title of a new novel, by Mr. Bertram Mitford, which Mr. Heinemann will issue early next month, uniform with the author's previous work, *A Romance of the Cape Frontier*.

A WORK on *Rugby Football*, edited by the Rev. F. Marshall, will be published next month by Messrs. Cassell & Company. Among the contributors are Messrs. A. G. Guillemard, A. Budd, Rowland Hill, A. M. Croak, W. Cail, H. Vassall, C. J. B. Marriott, H. H. Almond, Sydney R. James, R. W. Irvine, J. J. McCarthy, and W. H. Gwynn. It will be fully illustrated, and will treat of English, Scotch, Welsh, and Irish football, the universities, public schools, and county football, as well as the origin and development of the game.

MR. WILLIAM HEINEMANN announces for next week a second edition of *The Naulahka*, by Rudyard Kipling and Wolcott Balestier, the first edition of 5000 copies having been exhausted in a few weeks.

MESSRS. T. & T. CLARK, of Edinburgh, have just issued a fourth edition of Canon Driver's *Introduction to the Literature of the Old Testament*. There is still a steady demand for the book.

THE Whitworth trustees have purchased the library of the late E. A. Freeman for presentation to Owens College, Manchester, on the condition that it be made accessible for purposes of study to all historical students, whether members of the college or not.

THE Berlin Geographical Society has undertaken to commemorate the four hundredth anniversary of the discovery of America, by publishing a work descriptive of the MSS. and old maps in Italian libraries relating to the history of that event, written by Dr. Kretschmer. The accompanying atlas will contain thirty-one maps, now published for the first time. The German Emperor has given a subsidy of 12,000 marks (£600) towards the expense of the undertaking.

ANOTHER interesting announcement is that Mrs. Zelia Nuttall has been placed in charge of the Mexican department at the Chicago Exhibition, and that she is having copies made of the most important Mexican MSS. and other antiquities to be found in the libraries and museums of Europe.

WE quote the following items from the *New York Critic*:

"MR. WHITTIER has gathered the poems he has

written since the publication of *Saint Gregory's Guest* in 1886, and they will appear early in the autumn under the appropriate title *At Sundown*. Some of these poems, if not all, appeared in a privately printed book under the same title a year or two ago.

"LONGMANS, GREEN & Co. will be the English publishers of Mrs. Deland's forthcoming novel, *The Story of a Child*. Before its appearance in book form it will be published as a serial in *The Atlantic*.

"MR. BRANDER MATTHEWS's arrangement with *The Cosmopolitan* will end with the current year, so that the last of his regular monthly literary articles will appear in the December number of that magazine. The 'pick' of the papers in which he has been preaching against colonialism in letters will appear next month in a little book, to be called *Americanisms and Britishisms, with Other Essays on Other Issues*. The Harpers will publish it, in the series with Howells, Curtis, Higginson, Warner, &c.

"POE'S COTTAGE at Fordham, N.Y., has again changed hands. A wealthy Catholic publisher has just bought the quaint and fast-decaying house; and as soon as the present litigation over the title to the property is settled, the new owner will have the cottage lifted up and carried to his country seat a few blocks away. There it will be transformed into a studio and library for the use of the new owner."

MESSRS. J. E. GARRATT & Co., of Southampton-row, have now issued the second Part of their Dallastype facsimile of the first folio of Shakspeare, which is to be completed in fifty-seven Parts. It contains the first sheet of the text of "The Tempest," and thus allows us to judge of the effect of the slight reduction of the size of the page as compared with the original.

MR. WILLIAM E. A. AXON has reprinted from the July number of the *Manchester Quarterly* (John Heywood) a paper on "Charles Dickens and Shorthand," in which he collects the references to shorthand reporting to be found either in the novels or in the Life, and also gives a description of the system which Dickens used, that of Thomas Gurney, which he also taught to his own son, the present Recorder of Deal.

THE eleventh annual report of the Dante Society (Cambridge, Mass.) records that Prof. Charles Eliot Norton has been elected president in the room of J. R. Lowell, while Mr. Justin Winsor succeeds to the vice-presidency. To avoid confusion, we may state that there is also an American Dante Society, with its headquarters at New York, which issues a year-book of its own. The report of the Cambridge society contains, as usual, a list of additions to the special Dante collection in the library of Harvard College; also a second instalment of documents concerning Dante's public life, which includes the third decree of banishment of November 6, 1315; and a paper on "The Personal Character of Dante as revealed in his Writings," by Miss Lucy Allen Paton, of the Harvard Annex, to which a prize was awarded last year. We observe that again no essay was sent in for the Latham prize, open to graduates of any college in the United States. One of the three subjects chosen for next year's competition is "The Acquaintance of English Writers from Chaucer to Gray with the Divine Comedy."

THE FORTHCOMING MAGAZINES.

THE September issue of *The North American Review* will contain an article by Mr. W. E. Gladstone, on "The Elections and Home Rule," to which Mr. A. J. Balfour has undertaken to reply in October.

THE forthcoming number of the *Century Magazine* will contain for a frontispiece a portrait of Antonin Dvorák, accompanying an

article by Mr. H. B. Krehbiel. Mr. Clarence Stedman will deal with "Imagination in Poetry," and Señor Castelar will narrate "How Columbus was wrecked."

THE September number of the *Library Review*, which will be largely educational, will contain a poem by Bjornstjerne Bjornson, entitled "Over the Lofly Mountains," and an article by Miss Katharine Tynan on "Letters in Dublin."

THE *Vegetarian Messenger* for September will contain a reprint of Carlyle's paper advocating the use of Indian corn, which originally appeared in *Fraser's Magazine* for May 1849.

THE first instalment of a selection from the unpublished papers of the late Dr. Norman Macleod will appear in the *Scottish Pulpit* about the middle of September. The selection has been made by his cousin, the Rev. Dr. John Macleod, of Govan.

MESSRS. CASSELL & COMPANY will publish on Wednesday, September 14, the first number of a new penny weekly paper for boys, to be called *Chums*.

WE have received the first number of the *Pagan Review*, which is frankly based on French models. It is to be the organ of the self-styled "younger men," which is nothing but a translation of *les jeunes*. The editor, in a "Foreword" of some four pages, attempts to explain what the "new paganism" means; but it is evident that it does not include lucidity. To give the names of the contributors to the first number would convey little information, for we presume that they are pseudonyms. It is enough to state that the *Pagan Review* can be obtained only from Mr. W. H. Brooks, Buck's Green, Rudgwick, Sussex—which is, we believe, within half-a-dozen miles of the house where Shelley was born.

ORIGINAL VERSE.

TO TWO FRIENDS.
(A Sicilian Octave.)

LIKE this poor weed* I lie beneath your feet,
And watch you wander onward hand in hand.
Over your heads the stars in heaven meet
And trace about your forms a golden band.
Trample upon me, happiness complete,
And crush me in this desolate brown land.
You make the fen again so sweet, so sweet—
O lovers, lovers, I can understand.

CHARLES SAYLE.

CORRESPONDENCE.

JACOB'S WELL AND ITS SKEAT.

Elm Grove House, Salisbury: August 13, 1892.

The Cathedral Library here has, among its MSS. a fifteenth century one, No. 103, a long and quaint theological treatise which possesses some interest for the many friends and acquaintances of Prof. Skeat. The work is called *Fons Jacobi*; and as all its 95 chapters have Latin headings I hope that somebody may be able to point out its original, if one ever existed and still exists. Otherwise the treatise reads like the work of some English preacher or writer, who for "tweyne monythys and more" gave a daily lecture or serious talk to his "freendys," on how the body of each was a pit of lusts, with corrupt water of the great Curse, and full of ooze (wose) of the Seven Deadly Sins; how this corrupt water was to be cast out with the Scoop of Penance, and then the five Water-gates of the five senses were to be shut so that the bad water should not run in again; next, how, with the Skete of Contricion, the Skavel of Confession, and the Shovel of Satisfaction,

* *Seneio jacobaea*, Linn. Ragwort.

the ooze (wose) of the Seven Deadly Sins was to be cast out of the pit, or man's conscience; how with the five Spades of Purity, Peace, Poverty in Spirit, Abstinence, and Charity, the gravel under the ooze was to be dug in, till the firm ground of the Seven Virtues was reached, and the springs got to fill the well; how the well was to be made foursquare with four Virtues, and its sides levelled with the level of Equity, and plumbed with the line of Truth, &c., &c., and what its windlass, rope, and bucket were to be.

But I will not go through the whole treatise. I want only to quote a bit of Chapter XXV. about the Skeat, and of Chapter XXVII. about the Skavel:—

"Of þe skete I schal telle you this day. Þis skeet is sorwe of herte, þat is, contricion for þy synne. A skete is opyn afor, redy to delyuyn into þe nesche wose, and redy to delyuere it out. A skete also soundel in þe heuyd is raysed, and reryd on bothe sydes; for ellys it myzt nozt receyvin but lytel wose for scheldehed for to castyn it out. Also þe heuyd of a skete, in þe bothme is hoole; and ellys þe wose wolde nozt abyden þerin to ben cast out, but it schulde fallen down agen, thrughe þe skete, into þe pytt . . . (Leaf 55). Also a skete hath a long handle, to be holdyn by with mannys handys, for to werkyn þerwyth."

The Skeat is thus the street-mudman's scoop or shovel of to-day.

The Skavel, leaf 58:

"Now schal I telle you how ye schal caste out þe hard wose of youre synne, þat is, þe hard obstynacye of your synne, with a scauel of confession. . . . A scauel, in þe heued before, hath a scho of yren, scharp and mysti, and an heued hole and narrow, and a long stele, an handylle . . . þis handyl must be in lengthe vj spanne . . ."

I am away from books. Can any reader of this say in what oozy district *skeat* and *scavel* (or *scaul*) survive, and whether they have still their fifteenth century form?

F. J. FURIVALL.

THE GENESIS OF THE READING *εὐδοκίας* IN LUKE II. 14.

Ackworth: August 18, 1892.

So long ago as May 19, 1884, in the Cambridge University Library, Mr. Bradshaw opened the Codex Bezae for me at Luke ii. 14, that I might see the reading *εὐδοκίας*; and I was surprised to notice the corresponding reading *consolationis* in the Latin of the opposite page, being then unaware, Tischendorf having failed to record this reading, that any other form besides *bonae voluntatis* occurred in the Latin codices. I at once said to myself, *In hominibus consolationis* is not Latin, even if *ἐν ἀνθρώποις εὐδοκίας* is some sort of Greek; and the second momentary thought was, Is *consolationis* accusative plural? *εὐδοκίας* might be accusative plural; but at once I thought, No sense will result from this, and *bonae voluntatis* does not agree. Then I thought, Can both of the Latin forms be nominative plural? Possibly so; only this would imply a reading *εὐδοκίαι*. Well, I said at once, might not *εὐδοκία* have been changed to *εὐδοκίαι* through the influence of the immediately following *καί*? And this is the hypothesis I now venture to suggest, that the original reading was *εὐδοκία*; that the following *καί* caused *-ία* to change to *-ίαι*; and that the Latin *consolationes* or *bonae voluntates* followed naturally, only taking the forms sooner or later of *consolationis* and *bonae voluntatis*, all originally in the sense of the nominative. Nothing would then be easier for a copyist, who mistook either of the latter forms for a genitive singular, than to change *εὐδοκίαι* into *εὐδοκίας*, especially if the final *i* had become a little curved, facilitating the transition to *c*; not to mention the aid rendered by the *c* of the preceding *ἀνθρώποις* (see Westcott and Hort,

Notes on Select Readings, p. 55a). So far as *consolationis* is concerned, the transition to a Greek form which is equally suited by genitive singular or by accusative plural was still more likely to occur. And it is perhaps not out of place to ask, in view of the acknowledged difficulties of construction in the case of the genitive in the Greek, whether made dependent on ἀνθρώποις by a Hebraism, or on εἰρήνῃ by trajection: Is it just possible that in Codex Bezae a copyist, thinking of the accusative, saw a meaning in it by making it descriptive of what the angels said, "Praising God, and saying,

Glory in the highest to God,
And on earth peace among men.

—His kindly purposes (or His consolations)?"

The plural of *εὐδοκία* occurs in the LXX in Psalm cxi. (Heb. cxli.) 5. But I fear it is the weak point in this hypothesis that no Greek MS. gives the nominative plural in Luke ii. 14.

WILLIAM SCARNELL LEAN.

ARISTOTLE AS AN HISTORIAN.

IV.

Scrayingham Rectory, York.

It is new information when Aristotle tells us that the attempt of Kylon was made before the so-called legislation of Drakon. The question is whether the information be trustworthy. We have in the same way something fresh, if we can only accept the statement that after the formation of the Delian Confederacy Aristides advised his countrymen to leave their fields and go into the city, where they could find a maintenance in the military service or in other occupations, and that, following his counsel, they established their maritime supremacy, exercising a somewhat despotic power over all their allies except the Chians, Lesbians, and Samians (ch. 24). This advice, as it has been well said, is what we should look for rather from Themistokles than from Aristides; but Aristotle, as usual, does not say how he learnt the facts, and, as usual also, his words seem to convey a false impression, because he withholds explanations where, if we wish really to understand the history, explanations are indispensably needed. Like Aristotle here, Kleon told the Athenians that in their relations to their allies they were tyrants, but Kleon had at the moment a strong inducement to exaggerate; and from neither could we obtain a clear knowledge of the facts. If we give the words of Aristotle their strict meaning, we should suppose that their oppression came from Athens, and that the oppressed allies were innocent persons wrongfully dealt with. There is nothing to tell us that the Delian Confederacy, when first formed, was an association of independent states whose representatives met in synod on a footing of perfect equality. On this footing all contributed, according to the assessment of Aristides, ships and men for the common service, which was that of extinguishing the power of the Persian king in Europe and Western Asia. We have from Thucydides the distinct avowal that the change in these relations was brought about not by Athens but wholly by her allies. The Ionians could no more gird themselves up for long continued strenuous exertion now than in the days of Aristagoras; and it struck them that their end would be gained if they paid more money and furnished fewer ships and men, or none. The acceptance of their proposal enhanced enormously the power of Athens, while in case of revolt the allies became practically helpless against a thoroughly disciplined and resolute enemy.

This extension of Athenian empire may have led Aristides to give advice (if he really did give it) to which some have attached a strange

meaning. Their words give the notion that the Athenian people became almost on a sudden idlers of the market-place, managing to get enough to eat without doing any work, or receiving pay for doing nothing, or next to nothing. The ground on which Aristeides urged them to migrate to the city was, we are told, that they could count on making their living by the payments given for service in the field or for other duties, the conclusion being that we have here "the beginning of that system of living on the public purse which was carried to such lengths by the later demagogues in their competition for popular favour, whereby, even before payment was introduced for service in the ecclesia, upwards of twenty thousand persons were receiving money from the public treasury." The inevitable inference from these words is that they were receiving that to which they had no right; that the state of things under which they received this money was wrong; and that the recipients were little better than drones or impostors. It is quite possible that Aristotle may not have liked the system; but there is nothing in his description which justifies this modern interpretation of it. Aristotle undoubtedly says that pay was provided for more than two myriads of men from the revenues which Athens was receiving from various sources; but he does not say that they were receiving it from year's end to year's end, or receiving it without doing adequate work for it, or when they were doing no work. Six thousand of these, he says, were jurymen; sixteen hundred were bowmen; twelve hundred were cavalry; five hundred formed the council of that number; five hundred garrisoned the docks; others were on garrison duty elsewhere. To these were added two thousand five hundred hoplites; the men on board the guardships, gaolers, and other officials. All these undoubtedly received pay from the public treasury, but they fairly earned every drachma that they received. English soldiers, sailors, judges, juries,* gaolers, are all paid; but not one of them lives upon the public purse; and the money which comes to each for his work is as entirely his own as the gains of a shoemaker or a miller. Athens may have had too many soldiers or too many gaolers. That is quite another question; and whatever the faults of the system may have been, the advice to adopt it came, according to Aristotle, not from an upstart member of the demos, but from the Eupatrid Aristeides.

The death of Ephialtes belongs to a period for which we should be thankful to have more information. Of the half-century preceding the outbreak of the Peloponnesian war the history was never written in detail. We have a sketch of it from Thucydides, who undoubtedly obtained his materials from men who had a personal knowledge of the events of which they spoke. It is a time which has been strangely misunderstood. The curtailment of the powers of the Areiopagos seems to mark, in the judgment of Aristotle, the point at which the tone of Athenian political life was changed decisively for the worse, the fruit of the change being seen in the rise of demagogues who are regarded as statesmen who looked not to the interests of the state, but solely to what would be popular with the majority. The picture drawn by Aristotle (ch. 26) exhibits the Athenian state as in the hands of utterly incompetent men. The Eupatrids had no recognised chief, although Kimon was the most prominent of their body. The generals lacked all military experience, and were chosen only because they came of good families. The battles which they fought ended uniformly in

defeat, which involved the loss of more than half the military population of the city.

Allowing for a moment the truth of these statements, we may note that the demos is not directly chargeable with any of this mischief. It is rather hard to visit on them the disasters caused by Eupatrid commanders. If the demos was to be blamed, it would be for taking part in the election of officers who had nothing to recommend them but their birth. But what are these statements of Aristotle worth? Even those who lay most stress on his authority allow that, of the events immediately following the battle of Argennunsai, he gives a short and apparently inaccurate account; and the remark is true. But of the fight of Argennunsai Aristotle might have heard from those who were present at it. For the times preceding the reforms of Ephialtes he would have to make use of written records, or trust to worn out and worthless oral traditions. But, as usual, we are left with his mere unsupported statements, and all that can be said is that these statements are altogether inconsistent with the brief historical sketch of Thucydides. Some disasters there certainly were: notable among them was the catastrophe in Egypt; and Tolmides as a commander was most culpably rash. But, for the people, it was a time of marvellous and unwearied energy; and the victory at Oinophyta was one of the most brilliant achievements in the whole history of Athens. Even in the reverses which they underwent they sometimes practically accomplished their purpose; and assuredly they never allowed failure to damp their courage, or to weaken their will. In short, it is utterly untrue to say that in every battle of this period the Athenians were invariably defeated with serious loss, and that nothing came of their undertakings.

Of the demagogues Aristotle speaks more distinctly. In some of the modern pictures drawn of them we are told that they had their rise during the lifetime or after the death of Ephialtes, and that they were men ready to say and to do anything, if only they could secure power or wealth through the favour of the "populace," and well contented if they could do so by tickling its fancies and gratifying its greeds. To this company Perikles is said to have belonged. He merely carried out, we are told,

"the principle of the sovereignty of the popular assembly; and though he carried it out in such a way as to disguise the real dangers of that principle, he was yet in truth only the first of the demagogues to whom Athens ultimately owed her ruin."

This is a serious charge; but we are driven to ask what may be the dangers of the principle of the sovereignty of the popular assembly. Is it not the principle by which all constitutional states are guided? Is it not the foundation of the supremacy of the British Parliament? Because they adhered to this principle, we are, it seems, to regard the whole body of the Athenian people as hopelessly corrupt. The populace, we are told, subsisted now on the public purse—a phrase which has no meaning, unless it asserts that the populace had no right to be thus supported. But it must again be said that all worked for their pay, and we are not told that they worked ill; and therefore not one of them subsisted on the public purse. It may be true that Perikles instituted payment for service in the law courts; but English juries and judges are all paid, and some are bold enough to talk about the payment of members of the British Parliament, without thinking that the change must necessarily destroy the fabric of the English constitution. But in plain truth Athens was not brought to ruin by the demagogues, nor by the demos; and Aristotle distinctly says

that the demagogues had exercised their influence long before the time of Ephialtes or Kleisthenes; and at the head of his list of demagogues he places the venerable name of Solon himself. It is a title which he seems to give to all political leaders, whether these acted in the interests of the Eupatrids or in those of the demos. Thus, his list gives the names of Miltiades and his son Kimon with those of Thourkydides, son of Melesias, and of the ill-starred Nikias on the one side, and of Themistokles and Aristeides, Ephialtes and Perikles, on the other. He says, also, that a change for the worse took place in the state of Athens after the death of Perikles, inasmuch as after him the demos received as its leader a man of no good reputation among the Epeikeis, or Eupatrid gentlemen—in other words, one whose manners or character placed him beyond the pale of "good society." This seems to be an allusion to Kleon, who is not mentioned in the list of the leaders who were gentlemen, and of whom it is said that he did great and serious mischief to the demos (ch. 28); but it is not said that Kleon made the favour of the majority his first consideration, or that he set himself to tickle their fancies and gratify their greed. On the contrary, the harm was done, according to Aristotle, partly by his vulgarity, his loud speech, his slanderous language, but in a much greater degree by the despotism which he sought to exercise over them.

It may be no injustice to Aristotle to say that he looked on the career of Kleon as marking the establishment of what has been called unmitigated democracy at Athens; but it is less safe to draw distinctions between the later Athens, in which the populace subsisted on the public purse, as being incapable of empire, and the earlier Athens of the Delian confederacy, as being capable of it. Wonderful to say, it is of this very Athens in the early days of the confederacy and in the time of Aristeides himself that Aristotle is speaking when he says that it maintained twenty thousand or more citizens on moneys dispensed from the public treasury.

If we turn to still more serious questions, we can scarcely fail to see that Aristotle seems altogether unconscious of any essential distinction between Athens and Sparta—in other words, between the typical Ionian and the typical Dorian mind. We can scarcely speak of him as realising the fact that, in the lines on which its constitution was built up, Athens was offending against the deepest instincts of the Eupatrid society of the old Aryan world; that the Eupatrid element at Athens was always in entire sympathy with Sparta; and that Spartan polity obstinately refused to advance beyond the individual Polis or city, while that of Athens was always taking a course which, if unchecked, would have issued in the growth of what we now mean by a nation. Athenian polity took this course on land, but was met by the resolute opposition of practically the whole Hellenic world. It followed the same line by sea, and the result was a confederacy, all the members of which enjoyed the full protection of Athenian law. It was, indeed, impossible for a man in the mental position of Aristotle to understand this or to see it. He could not help speaking of Nikias as Thucydides speaks of him, and, again, of Antiphon; but unless we see it, the history of Athens remains little more than a profitless puzzle.

The consequences are still more grave if we fail to distribute praise or blame to the right persons as they come before us in the great drama. One of the parties or sections which enjoyed the full Athenian citizenship under the constitution, as drawn out by the reforms of Kleisthenes, acted unconstitutionally and

* Is it quite true to say that English jurors are paid, in the same sense as Athenian dikasts received pay?—ED. ACADEMY.

even treacherously. On which party or section did the guilt of this lie? The payment of citizens serving as soldiers and sailors or in the law courts was as much an established fact at Athens as the payment of British citizens so serving is with us; and unconstitutional and illegal methods for doing away with this payment or for tampering otherwise with the constitution were as unjustifiable for Athenians then as they would be for Englishmen now. It may be said that the downhill course of Athens was the work of the demos under Perikles or other leaders, and that the "populace" was to blame for it. Such a statement would be both untrue and ungenerous. The fatal mistake made by Athens was the Sicilian expedition, and this undertaking was not a plan suggested by the populace. It was an enterprise of the kind against which Perikles had repeatedly and most earnestly warned them; and it assumed its gigantic proportions partly through the lack of judgment shown by Nikias, the Eupatrid who opposed it, and the combined insolence and treachery of Alkibiades, the Eupatrid who was resolved at all costs to bring it about. That a majority of Athenian citizens was led away into an unreasoning approval, or even into a vehement enthusiasm for it, is a fact precisely parallel to the enthusiasm shown by a large proportion of Englishmen for the Jingo policy ascribed to Mr. Disraeli. But if ever a constitution was upset by deliberate treachery, it was the Athenian constitution when assailed, undermined, and overthrown after the catastrophe in Sicily. The stupendous conspiracy, which achieved its ends for a time, is not mentioned definitely in this treatise; but the opinions expressed here stand out in odd contrast with the emphatic judgment of Aristotle elsewhere (*Polit.* v. 4, 13), that the Athenian oligarchs determined to carry out by violence a work which had been begun with lies. It may be convenient to avoid going into the details of the schemes of the conspirators which are given by Aristotle; but it is not unnecessary to show that these schemes were all acts of nothing less than the vilest cowardice and treachery against a constitution which they purposed to subvert by foreign aid, while a large, if not the main, body of the citizens was engaged in naval and military service elsewhere. The crime was aggravated when the report was industriously spread that the support of the Great King might be secured if only the constitution were changed to a moderate oligarchy. But by whom were these reports put about? Was this also the work of the "populace"? and is this all that should be said for a scheme which would be much like a plan for working on Englishmen by assuring them that the Russian Czar would graciously take them under his protection if they would only do away with their representative assembly, the franchise, and the freedom of the press, and make a few other trifling changes which would show them to be worthy of his confidence? Yet, as though there were nothing strange or wrong about the matter, we are told that those who preferred the safety of the country to the particular form of its government might be excused for being lukewarm in the defence of the democracy, while those who might have been disposed to resist were paralysed by the terrorism established by the oligarchical clubs and societies. What is meant by the safety of a country apart from all reference to particular forms of governing it? What would be the safety of England apart from the equality of all its citizens before the law? and what are the attractions in the grace of the Russian despot which would excuse Englishmen for being lukewarm in the defence of the English constitution as it has come down to us? The Commons of England under Charles II. were perfectly aware that their king would be well pleased if they

would abandon their foolish preference of a particular form of government to the safety of the country. But were they turned from their resolution on this account? and should they have been held excused if they had done so? As to "the terrorism of the oligarchical clubs and societies," did this also come from the demos or populace? Undeniably the whole conspiracy, with all the dastardly cowardice of its secret assassinations, was Eupatrid work from beginning to end, and the opinions expressed by Aristotle (and by the historian Thucydides not less than by Aristotle) of the agents of this infamous treason are at once accounted for. The conduct of the Epieikeis, the Kaloi-kai-agathoi, or gentlemen, of Athens, might not be loyal or patriotic, and it might be well not to speak of it as such in set terms; but by Eupatrids it must not be lightly made the subject of direct censure.

To say this is virtually to maintain that, if we follow the guidance of Aristotle, we shall misread the history of Athens from the close of the Sicilian expedition down to its submission to Lysandros. That history is the record of persistent treason to the Athenian constitution, shared by the Eupatrid families generally; and therefore Aristotle in this treatise contents himself with bald statements of certain facts, veiling or ignoring the motives of the actors. The consummation of the great treachery at Aigospotamoi is mentioned as though it followed on the rejection of the peace opposed by Kleophon, a piece of information about as instructive as the announcement that the signing of the Great Charter followed the Norman Conquest of this country. What took place at Aigospotamoi, Aristotle (*ch.* 34) describes as a sea-fight, although he must have known well that there was no fight at all, and that those of the Athenian generals who were bribed had made up their minds that, if possible, there should be none. In short, of the true significance of the event Aristotle knew nothing, or, knowing it, would say nothing.

We need scarcely go further. The general character of the treatise has been sufficiently brought out and tested. It is not unsatisfactory to be brought to the conclusion that, in the way of correcting errors on minor points in the treatment of Athenian history, it leaves not much work to be done, and in the way of reconstruction none. It certainly enables us to determine conclusively the weight to be attached to the authority of Aristotle as an historian.

GEORGE W. COX.

NOTES ON HERODAS.

Cambridge: Aug. 19, 1892.

I. 28. Perhaps we may emend *παλαίστρῃ* to the plural, which seems more natural. We should then have one plural in 28, and one singular in 29.

I. 79. I do not think that the superscript can be read as *λιν* (*λεπει*).

II. 27. *ἡμῶν* is used once by Babrius, 90, 2.

VII. 12. In the restoration made by Diels, sixteen letters in l. 12 occupy the same space as nine in l. 13. Nor do I understand *αὐτῇν*, "solam." The *τ* is followed by a straight stroke on the verge of a small gap—i.e., we have *αὐτ[ε]*. The space is small, but *τ* can be written very closely. The most natural supplement is *ἢν λέγω σοι*. I can make no satisfactory sense with *ἢν* or the conjunction *ἢν*, so I propose *νῦν ἐκ μὲν* (*αὐτ[ε]*, *ἢν*, *λέγω σοι*) *λαμπρόνεις*. The *νῦν* is emphatic, and = the *νῦν* . . . *ὅτ' ἐστὶ χρεῖα* of VI. 9. *αὐτ[ε]* is explained by 5. *ἢν* replaces the demonstrative of IV. 42. I must confess that the reading is a little tortured. In 12 we have a fresh offence, so that a fresh threat is appropriate. *καλῶς ἐγὼ σευ τῇν κακὴν βόρσαν* (or *ράχιν*) *ψήσω*. I should prefer *τῇν* *ράχιν* *ἀποψήσω*, and perhaps the long *ι* is possible; it is only found short in writers of no metrical authority. Still I do not venture to propose it.

Nor do I care for *τῇν ἔσθην ἀποψήσω*, the reading of Diels interpreted in a different sense.

VII. 88. In my letter of August 20, for "the last *σ* in II. 72," read "the second *σ*."

F. D.

SCIENCE.

Le Zend-Avesta; traduction nouvelle, avec commentaire historique et philologique, par James Darmesteter. Vol. I. La liturgie: Yasna et Vispered. (Paris: Leroux.)

IN this first volume of his new French translation of the Avesta (which forms the twenty-first volume of the "Annales du Musée Guimet") Prof. Darmesteter has been able to make use of much information that was practically inaccessible a few years ago, and some of it is still hardly known to the Parsis themselves. It is needless to say that the talented and judicious translator has made the best use of his materials, by producing a work worthy of his fame as an accomplished and accurate scholar and a clear and eloquent writer. His object has been not only to give a correct and readable text, based upon the latest discoveries of manuscripts and their meaning, but also to describe the ceremonial details that accompany the recitation of the text during the celebration of the liturgy. These details and their differences, as practised in India and Iran, have been ascertained partly from the rubrics found in some MSS. and Bombay editions of the text, and partly from information supplied by priests in India in the course of conversation and correspondence. The translation and commentary of 492 quarto pages are preceded by a comprehensive introduction of 119 pages, regarding the history of Zoroastrian studies, the Avesta and its interpretation, the priests and religious apparatus, the rites and ritual, the Gāthas, and the materials for translating the liturgy.

For the Avesta every reader or translator has now to turn to the revised texts edited by Geldner, which are accompanied by the variants of every accessible MS. of any authority. But the translator finds his chief assistance in the Pahlavi version, made probably about 1550 years ago, and revised occasionally during the first two or three centuries of its existence, a copy of which is found in the Copenhagen MS. K⁵ which was completed on November 17, 1323, from a MS. of the copyist's great-grand-uncle, and was the only copy known to Europeans thirty years ago. A few other copies have since been brought to notice, such as J², by the same writer, which is now in the Bodleian Library and was completed on January 26, 1323, according to the most recent investigations, or nearly ten months earlier than K⁵; also Pt⁴, Mf⁴, and another, all copied last century from a MS. copied in Iran about 1478 from another MS. written by a grandfather of the copyist of K⁵ and J². By collating these MSS., still extant, the translator ascertains the Pahlavi version of the Yasna as it stood about the year 1270; and in Neryosang's Sanskrit translation (made about the year 1200) he can trace a large portion of its Pahlavi original, which may have belonged to a different family of MSS.,

as we have reason to believe that the predecessor of K^o did not leave Iran before 1270.

Prof. Darmesteter places great reliance upon the Pahlavi versions; and in this he is, no doubt, perfectly justified, because he understands them well, and can make due allowance for their peculiarities. In several cases where he finds no help from them, this does not arise so much from any omission on the part of the Pahlavi translator, as from his using words and phrases that we do not, as yet, thoroughly understand; for, though we may now flatter ourselves that the study of Pahlavi has passed through its infancy, we must own that it is still in its earliest boyhood. In a few cases, reliance upon the Pahlavi may be misplaced; but, at all events, it gives us the opinions handed down by tradition to the priesthood of twelve or fifteen centuries ago, and often more than one such opinion on the same passage. It has been the peculiar privilege of the Pahlavi versions that they have locked up the knowledge of learned priests of olden times, and have handed it safely down, through ages of adversity and ignorance, to be imparted by degrees to their remote descendants as soon as these were fitted by education to receive and make use of it.

The aim of this translation of the Parsi liturgy has evidently been to provide both the general reader and the Avesta scholar with all the available information they can possibly require for understanding the text. The translator's commentary, for the use of the scholar, is condensed into some three or four thousand short footnotes, a most convenient arrangement for the reader; and further details are given in special introductions and appendices to certain chapters, affording a carefully arranged mass of information that would require much labour and patience to collect from its original sources. That a few errors may be discovered in this vast store of facts is very probable, but he would be a bold and one-sided critic who would venture to point out any of them without most careful study and an acknowledgment that he had learnt many undoubted facts for every one that he disputed.

E. W. WEST.

TIBETAN LITERATURE.*

WE quote the following from the annual address of the president of the Asiatic Society of Bengal, Sir A. W. Croft:

"I would also draw attention to the Tibetan publications of the 'Bibliotheca Indica' series, for which we are indebted to Babu Sarat Chandra Das, C.I.E., and Babu Pratāp Chandra Ghosh. This is a comparatively new field of work, which is arousing considerable interest in Europe. The mass of Tibetan literature accessible to us is enormous, and of very unequal value; and it will be necessary to exercise great care in selecting works for publication in this series.

"Reference may also be made to a paper on the life of the Indian Pandit, Atisa, otherwise known as Dipamkara Srijñāna, by Babu Sarat Chandra Das, published in Part I. of the *Journal*. Dipamkara was a learned Pandit of Magadha, to whom Lha Lama, the king of Tibet, sent messengers in the first half of the eleventh century, inviting him to visit Tibet in order to restore the pure doctrines

of Buddhism, which had become debased in that country by an admixture of Tantrik and Pon mysticism. After many refusals, he was prevailed on to visit Tibet in the year 1038, when the king received him with the utmost respect and veneration, and conferred on him the title of Jovo Atisa (the supreme lord who has surpassed all). He revived the practice of the pure Mahāyāna doctrine, and died near Lhasa in 1053, at the age of seventy-three.

"I may also notice the papers of the late Dr. Karl Marx, published in numbers 2 and 3 of Part I. of the *Journal*, one being a translation of a dialogue from the Tibetan between a wicked king and his minister, and the other a notice of documents relating to the history of Ladakh, at which place Dr. Marx was a missionary. Death has been very busy in the last few years with Tibetan scholars. We have lost Schiefner, Minayeff, and Jäschke; and now the successor of Jäschke at Ladakh has followed him.

"An account may here be given of the Tibetan-Sanskrit Dictionary, on the preparation of which Babu Sarat Chandra Das, as the Tibetan Translator to Government, has been engaged for the last two or three years under the orders of the Government of Bengal. At the close of the preface to his Tibetan Dictionary, published by the Asiatic Society of Bengal in 1834, Csoma de Kőrös wrote:—'When there shall be more interest taken in Buddhism and in the diffusion of Christian and European knowledge throughout the most eastern parts of Asia, the Tibetan Dictionary may be much improved, enlarged, and illustrated by the addition of Sanskrit terms.' The projected dictionary is intended to satisfy this requirement, only much more fully than de Kőrös contemplated. Since his time another Tibetan Dictionary has appeared, the production of Jäschke, the Moravian missionary at Ladakh. This work, though a great improvement on Csoma's, does not meet the critical requirements of the present day. Jäschke had not at his command the resources necessary for such an undertaking. He was thoroughly familiar with Tibetan as a spoken language; but as regards its literary form, he had access to only a limited number of Tibetan works that had been published in Germany and at St. Petersburg, besides a few block-prints obtained from itinerant Lamas at Ladakh. More than this, words of every style and of every age are collected together in Jäschke's dictionary without any attempt at classification.

"The dictionary which Babu Sarat Chandra Das, with his coadjutors, has now in hand is of much wider scope than either of its predecessors, and its materials are derived from many different sources. It was in the first instance undertaken at the suggestion of Prof. Max Müller, who was anxious to ascertain the exact force of the Tibetan renderings of current philosophical terms used in Sanskrit Buddhist literature. These technical terms, it was known, were rendered into Tibetan by their precise syllabic equivalents, in conformity with a system framed for the purpose by the Pandits engaged in the work of translating into Tibetan the sacred books of Indian Buddhism. It was hoped that in this way much new light would be thrown on the original meaning of the philosophical terms of that literature, which is now in many instances most obscure.

"The dictionary has accordingly been framed on these lines. The Tibetan word is first given, and then its Sanskrit equivalent, if any, followed by (1) a literal translation of the word according to its etymology; (2) the sense or senses in which the word is used in speech or literature; (3) illustrative examples taken from Tibetan works either published or accessible in known libraries. In order to secure, as far as possible, an exhaustive vocabulary and a copious supply of illustrations, Tibetan literature has been ransacked. Recourse has been had, not only to Tibetan-Sanskrit vocabularies like the *Vyutpatti* and the *Mahāvyutpatti*, some of which had already been translated by Rémusat into French, and by Csoma into English; and to Sanskrit works like the *Kalpatalā Kavyādarśa*, with their absolutely faithful Tibetan translations; but also to a still larger treasury of literary and scientific wealth. The *Kahgyur*, or collection of Buddhist scriptures, comprises 108 volumes of about five hundred leaves each. With the help of Lama Sherab Gyatsho, of the Güm monastery, near Darjiling, 90 of these volumes have been analysed

for the purposes of the dictionary. The *Tunggyur*, which contains 225 volumes, is a still richer storehouse of learning. It contains the text of Pāṇini and other grammarians, treatises from the Sanskrit on ethics, political science, and political economy, and even poems like the *Meghadūta*—all transcribed literally in the Tibetan character, together with Tibetan translations and commentaries. The *Tunggyur* is in fact a cyclopaedia of Indo-Tibetan literature; and the means by which so many ancient Sanskrit works had been preserved in Tibet and interpreted to the people had long been a source of wonder to scholars in Europe. Unfortunately, we possess no copy of the *Tunggyur*, as we do of the *Kahgyur*. Babu Sarat Chandra Das has succeeded in obtaining the loan of one volume from the Labrang monastery in Sikkim; but if the whole were accessible to him, the value of his work would be greatly increased.

"But it is not merely the scientific terms of classical literature that will find their place in this dictionary. The work is intended, as far as possible, to be complete; and will include the language of the present time and of every day use—in fact, the current vernacular of Tibet. Contributions have also been levied from a large collection of Tibetan and Bhutia correspondence, captured during the late Tibetan campaign. These contain a great variety of idiomatic and honorific words and phrases, the use of which is confined to correspondence and to polite conversation. From another quarter has been obtained a large stock of words peculiar to the terminology of the Pon mysticism, which is thought to have preceded Buddhism in Tibet. These terms are little known to orthodox Buddhists, and were entirely unknown to either Csoma or Jäschke. Readers of our publications will remember how many papers on the Pon religion Babu Sarat Chandra Das has contributed to the *Journal*, from books and materials which he collected during his residence in Tibet. Aid is also promised from abroad; Prof. Foucaux of Paris having kindly offered to place at Babu Sarat Chandra Das's disposal the materials that he has himself collected with a similar object, including a long list of philosophical terms from Buddhist-Sanskrit sources. Finally, in the interpretation of Sanskrit terms, Babu Sarat Chandra Das will have the valuable assistance of Pandit Hari Mohan Vidyabhushan, the Pandit employed by this Society.

"The arrangement of the dictionary will be alphabetical; all the words derived from one root being placed together under that root, and each word being again found in its alphabetical place, with a reference to the word under which its meaning is discussed. The difficult question of pronunciation is provided for by a method at once simple and clear. Typographical devices will be used to distinguish modern and colloquial words from those that are scientific or ancient. Some of the work is now ready for the press, but it will necessarily take a long time before so elaborate an undertaking is completed."

THE ORIENTAL CONGRESS.

A PROVISIONAL programme has now been issued of the Oriental Congress which will hold its meetings in London, at Burlington Gardens, from September 5 to 12.

Prof. Max Müller will deliver the opening address, in the theatre of the University of London, on Monday, September 5, at 11 a.m.; and at 3 p.m. on the same day; the several sections will meet, and each choose two vice-presidents and one hon. secretary from among the foreign scholars. Mr. W. E. Gladstone will deliver his address, as president of the section on Archaic Greece and the East, on Wednesday, September 7, at 3.30 p.m., also in the theatre of the University of London. On Thursday evening, from 8 to 10 p.m., a collective visit will be paid to the British Museum. Saturday will be devoted to excursions to Oxford and Cambridge; at the former place the chairman of the reception committee is Sir W. W. Hunter, and at the latter place Sir Thomas Wade. In London the Earl of Northbrook will hold a

* See "Tibetan Lexicography" in the *ACADEMY* of July 25, 1891.

reception; and Sir M. E. Grant Duff, Mr. Vincent Robinson, and Mr. Colyer Fergusson, will give garden parties. The concluding meeting of the congress will be held in the morning of Monday, September 12; and in the evening of that day the committee will entertain the foreign members at dinner. Invitations for future congresses have already been received from the King of Roumania and from the city of Geneva.

The following foreign bodies have signified their intention to send delegates: the Universities of Bonn, Bologna, Giessen, Göttingen, Groningen, Halle, Johns Hopkins, Marburg, Munich, St. Petersburg, Strassburg, and Vienna; the Academy of Sciences at Vienna, the Hungarian Academy of Sciences, the Bavarian Academy of Sciences, the Accademia dei Lincei, the Smithsonian Institute, the German Oriental Society, the Italian Oriental Society, the oriental section of the Russian Society of Archaeology, the Oriental Institute of the University of Vienna, the Asiatic Society of Japan, and the Straits branch of the Royal Asiatic Society.

Among the foreign members, most of whom it is hoped will be present, we may mention the following:—

Austria and Hungary: Prof. Georg Bühler, of Vienna; Dr. Rudolf Dvorak, of Prague; Dr. Ignaz Goldziher, of Budapest; Dr. Josef Karabacek; Prof. John Kirste, of Graz; Prof. Leo Reinsch; and Dr. Jaroslav Sedláček.

Belgium: Dr. Abbeles, Prof. Colinet, and Prof. C. de Harlez, of Louvain; and Prof. Victor Chauvain, of Liège.

France: Prof. James Darmesteter and Prof. A. C. Barbier de Meynard, of the Collège de France; M. Auguste Barth, M. Edouard Drouin, and Prof. Jules Oppert.

Germany: Profs. Dillman, Sachau, Schrader, and Weber, of Berlin; Profs. Jacobi, Prym, and Wiedemann, of Bonn; Prof. Kautzsch, of Halle-Wittenberg; Prof. Kielhorn, of Göttingen; Profs. Socin and Windisch, of Leipzig; Profs. Ebers and Geiger, of Munich; Profs. Euting, Horn, Leumann, and Nöldeke, of Strassburg; and Prof. Jolly, of Würzburg.

Holland: Profs. de Goeje, Land, van der Lith, and Tiele, of Leiden; Profs. Bähler and Speyer, of Groningen; Prof. Houtsma, of Utrecht; and MM. von Oordt and de Stoppelaar, of the oriental publishing firm of Brill.

Russia: Profs. Chwolson, Sergius d' Oldenburg, Rosen, Shukowski, and Vassiliev, of St. Petersburg; and Profs. Donner and Strandman, of Helsingfors.

India: H. H. Druva and Rajashri Vasudev Madhav Samarth, of Baroda; Taw Sein Ko, of Burma; Dr. M. A. Stein, of Lahore; and Prof. T. W. Arnold.

Italy: Prince Teano and Prof. Schiaparelli, of Rome; Count Angelo de Gubernatis, Prof. F. La Sinio, and Dr. P. E. Pavolini, of Florence.

Scandinavia: Prof. V. Schmidt, of Copenhagen; Prof. Lieblein, of Christiania; and Prof. Piehl, of Upsala.

Switzerland: Prof. Gautier, of Lausanne; Prof. E. Müller, of Berne; Prof. Edouard Naville, of Geneva; and Prof. Wackerragel, of Basle.

United States: President Gilman and Prof. Paul Haupt, of Johns Hopkins; Prof. W. R. Harper, of Chicago; Prof. A. V. Williams Jackson, of Columbia College; and Prof. C. R. Lanman, of Harvard.

Meanwhile, another Oriental Congress will be held at Lisbon from September 23 to October 1. The special feature of this meeting will be papers by Portuguese scholars—"Oriental Studies on the Lusiads," by Prof.

Vasconcellos; "Letters from Monomotapa," by Senhor A. Coelho; "The Gypsies of Portugal," by Baron de Combarqua; and "Ethiopian Discoveries," by Senhor Esteves Pereira. Among other papers promised we may mention: "The Religious Condition of the East at the Time of Alexander's Conquest," by M. Félix Robiou; "The Oriental MSS. at Lisbon," by Prof. René Basset, who will also report on those he has found in Northern Africa; "Indian Theogony and Sakti Worship," by Prof. Gustav Oppert, of Madras; "Indo-Egyptian Affinities," by Dr. Carl Abel; and "Sea Voyages by Hindus," by Pandit Mahesh Chandra Nyaratna. There will be excursions to Cordova, Seville, and Granada; while an extraordinary meeting of the Arabic section is to be held in the Alhambra.

CORRESPONDENCE.

BENGALI PHILOLOGY AND ETHNOGRAPHY.

London: August, 1892.

Readers of the last number of the *Asiatic Quarterly* may remember that, in writing on Bengali Philology and Ethnography, I put forward the view that the population of Lower Bengal is almost entirely Indo-Chinese and Dravidian; and that, while the vocabulary of Low Bengal—the language of the masses—is largely of corrupted Sanskrit, its grammatical form is purely agglutinative.

The Dravidian and Indo-Chinese races in Lower Bengal, who still retain their original non-Aryan tongues—for example, the Kond and the Santali—speak languages purely agglutinative; and it is practically certain that the Bengali masses of Dravidian and Indo-Chinese race spoke tongues akin to the Kond and Santali—that is, agglutinative tongues—before they adopted a corrupt Sanskrit vocabulary.

From these two facts I concluded that to the agglutination of their original tongues was due the agglutinative cast which the Bengali masses gave to their corrupt Sanskrit vocabulary—was due, in fact, the agglutinative character of modern Low Bengal.

To put the same truth in simpler words, I tried to show that the black or yellow races of Bengal had been in the habit of stringing their words together in the particular way called "agglutination," or "gluing"; and that this habit stuck to them when they adopted a corrupt Sanskrit vocabulary, with the result that they glued their new words together in the old way.

To this process I tentatively gave the name of "Inverse Attraction," as it seemed analogous to the inverse attraction of the relative pronoun, where an element is attracted out of its normal grammatical form. But apparently this term is not a very happy one, so that I should propose to change it, and to call the phenomenon which I have described "Racial Remoulding" of adopted tongues.

I have spoken of the relations of Sanskrit and Santali to Bengali, the first giving the substance, and the second the form, to the resultant speech.

By showing how the Sanskrit word is cast in the Santali mould, to produce Bengali, we may show the "Racial Remoulding" actually at work.

| SANSKRIT WORD. | SINGULAR. | |
|-------------------|-------------------|--------------------|
| | SANTALI MOULD. | BENGALI RESULTANT. |
| N. <i>janas</i> | <i>herel</i> | <i>jan</i> |
| Ac. <i>janam</i> | <i>herel</i> | <i>jan</i> |
| I. <i>janena</i> | <i>herel-te</i> | <i>jan-dāra</i> |
| D. <i>janāya</i> | <i>herel-then</i> | <i>jan-ke</i> |
| Ab. <i>janāt</i> | <i>herel-khon</i> | <i>jan-theke</i> |
| G. <i>janasya</i> | <i>herel-ven</i> | <i>jan-er</i> |
| L. <i>jane</i> | <i>herel-re</i> | <i>jan-ete</i> |
| V. <i>jana</i> | <i>e herel</i> | <i>re jan</i> |

In both Santali and Bengali, many other agglutinative post-positions may be used, the number of possible cases being very large. In Bengali, I have given those most commonly used by the people of West Murshidabad, of almost pure Santali race. Perhaps the plural illustrates the process of "Racial Remoulding" even better than the singular.

| SANSKRIT WORD. | PLURAL. | |
|----------------------|----------------------|----------------------|
| | SANTALI MOULD. | BENGALI RESULTANT. |
| N. <i>janas</i> | <i>herel-ko</i> | <i>jan-lok</i> |
| Ac. <i>janām</i> | <i>herel-ko</i> | <i>jan-lok</i> |
| I. <i>janāis</i> | <i>herel-ko-te</i> | <i>jan-lok-dāra</i> |
| D. <i>janebhyas</i> | <i>herel-ko-then</i> | <i>jan-lok-ke</i> |
| Ab. <i>janebhyas</i> | <i>herel-ko-khon</i> | <i>jan-lok-theke</i> |
| G. <i>janānām</i> | <i>herel-ko-ren</i> | <i>jan-lok-er</i> |
| L. <i>janeshu</i> | <i>herel-ko-re</i> | <i>jan-lok-ete</i> |
| V. <i>janas</i> | <i>e herel-ko</i> | <i>re jan-lok</i> |

This illustrates the main characteristic of both Santali and Bengali grammar, the formation of cases by post-positions; and the formation of the plural by the same post-positions, after a particle of number—there being properly only one declension in both languages.

I think this example illustrates both graphically and conclusively the mode in which "Racial Remoulding" acts upon adopted tongues, and especially upon the tongue of our most populous Indian province.

CHARLES JOHNSTON.

SCIENCE NOTES.

A COMMITTEE—including Lord Kelvin, Profs. Ayrton, G. Forbes, D. E. Hughes, O. Lodge, J. Perry, Silvanus Thompson, and others—has been formed to give effect to the feeling, among the older members of the electrical profession, that the life-long labours of Mr. Samuel Alfred Varley should be recognised by some substantial testimonial befitting his reputation as a scientific investigator. Subscriptions may be sent to the hon. treasurer, Mr. A. Stroh, 8, Haverstock-hill, N.W.

MR. C. H. GATTY, of East Grinstead, has given £2000 for the purpose of establishing a permanent building for the marine laboratory at St. Andrews, which is the oldest institution of the kind in Great Britain.

THE University Extension meeting at Oxford during the past week has included a practical course of study in botany, under the direction of Mr. Claridge Druce, which was attended by a considerable number of county council students. There were twenty-eight lectures, each followed by a botanical excursion in the vicinity of Oxford. Near the remains of Godstow Nunnery, the conductor found in a ditch a specimen of the plant *Nitella mucronata*, which has only been discovered three times previously in England—first, about 1720, by Prof. Dillenius at Isleworth, next by William Borrer, in Sussex, about 1830, and, thirdly, near Bedford in 1884. The students have studied the natural orders, and have been shown how to collect, to dry, and to arrange an herbarium. In the excursions about 250 plants were named and described.

Nature for last week contains a letter from Mr. E. A. Minchin, of the University Museum at Oxford—who is now the recorder for sponges and echinoderms for the *Zoological Record*, and who recently occupied a table at the Naples Zoological Station—advocating an international Zoological Record. His proposal is that there should be two parts: (1) for morphology and physiology, which might be done at Naples, on the lines of the existing *Zoologischer Jahresbericht*; and (2) a systematic part, to the exclusion of the other departments, which might continue to be done in London—the whole, however, to be published in one volume, say at Leipzig.

WE have recently received various Parts of the Journal of the Asiatic Society of Bengal, devoted to different branches of physical science. Thus, Vol. 60, Part 2 and Part 4, contains a List of the Diamond Island Plants by D. Prain, and descriptions of some new Labiatae by the same author; Materials for a Flora of the Malayan Peninsula, by Geo. King, extending to more than 100 pages; a paper by Surgeon Walsh on certain spiders which mimic ants, wandering about in company with those species which they resemble, and springing upon their victims from behind (a proceeding also adopted by our well-known British Salticidae (Attidae); a List of the Butterflies of Engano, with remarks on the Danaidae, by W. Doherty, of Cincinnati, U.S.A., and figures of several of the most remarkable species of the genus *Gerydus*, &c. Vol. 59, Part 1, Nos. 3 and 4, contains a remarkable memoir on some of the symbols found on the punch-marked coins of Hindostan, and on their relationship to the archaic symbolism of other races and distant lands, by W. Theobald. It also contains the completion of Mr. E. T. Atkinson's elaborate catalogue of the Coleoptera or beetles of the Oriental region.

PHILOLOGY NOTES.

AT a recent meeting of the Académie des Inscriptions, M. J. Halévy read a paper upon two Semitic inscriptions, now in the Berlin Museum, which, in his opinion, overthrow the commonly received views about the Hittites. The two inscriptions were found at Zinjirli, in Northern Syria. Though greatly worn and mutilated, M. Halévy has been able to read them. They are written in a dialect of Phœnician, closely resembling Hebrew and but slightly influenced by Aramaean. They were engraved by two kings of the country of Yadi, both styled Pannamu, who lived in the ninth and eighth centuries B.C. The former dedicated a statue to Hadad, the supreme god of the Hittites; the latter was restored to his grandfather's throne, as a vassal, by the Assyrian army under Tiglath-pileser III. According to M. Halévy, these inscriptions prove conclusively that the Hittites were a Semitic race. The hieroglyphs found in many parts of Asia Minor must, therefore, be of Anatolian, not of Syrian, origin, the few that have been discovered at Hamath and Aleppo being only the results of a temporary conquest.

IN the course of the University Extension meeting at Oxford last week, a lecture on "The Origin and Diffusion of Alphabets" was delivered by Mr. W. Marsham Adams, formerly fellow of New College. It may be remembered that about a year ago Mr. Adams pointed out, in a paper before the Royal Literary Society, a great number of resemblances between the characters of the hieratic or priestly alphabet of ancient Egypt, and those of the Greek, Hebrew, Arabic, Basque, Sanskrit, Runic, and other languages, the form of the characters being almost identical, though their phonetic values for the most part differed in the different languages. For the transference of sound—for in the lecturer's view the sound varies, not the letter—Mr. Adams was unable to account at the time; but since then he has followed up the principle laid down by Champollion, and claims now to have made such an application as will explain the majority of alphabetic values. According to that illustrious discoverer, every hieratic character was the cipher of an object represented in the corresponding hieroglyphic picture, and derived its phonetic value from the initial sound in the name of the object represented by that hieroglyph. And Mr. Adams maintains that

the key to the transference is obtained by observing that the sound represented by any character in a non-Egyptian alphabet is the initial sound in the vernacular name of the object represented in the corresponding Egyptian hieroglyph, except in a few instances where the Egyptian value is retained. This principle, or "law of transvocalisation," Mr. Adams illustrated by a great number of examples taken from different alphabets.

THE last number of the *Babylonian and Oriental Record* (David Nutt) contains three cuneiform texts, from the British Museum, published and translated by Mr. S. Arthur Strong, of St. John's College, Cambridge. They are unfortunately much mutilated; but they all belong to the same class of documents, half-historical and half-mythological, which record the fortunes of ancient kings, the foundation of cities, and the building of temples. Prof. Terrien de Lacouperie continues his summary of proofs for the derivation of primitive Chinese civilisation from Babylonia. On this occasion he deals with the evidence for an intercourse by sea between Assyria and the Far East from the eighth century B.C. onwards, which he connects with the advance of the Phœnician navy in the Persian Gulf. The part of China reached by these traders he identifies with the Shantung peninsula and the gulf of Kiao-tchou; and he points out the Syrian and Babylonian ideas which they introduced.

THE last part (Band V., Heft 3) of the *Internationales Archiv für Ethnographie* (Kegan Paul & Co.) contains an article, in French, by M. G. van Vloten, of Leiden, upon the flags used in the festival of Husain (i.e., the Muharram) at Teheran, which is illustrated with two admirable coloured plates.

FINE ART.

The Earth-Fiend: a Ballad made and etched by William Strang. (Elkin Mathews & John Lane.)

MR. STRANG is an artist who has generally puzzled the critics. Sometimes his etchings have appeared to the superficial observer to be little better than *pastiches*, while others have been plainly unlike the work of anybody but himself, while between these extremes are a number respecting which it has been difficult to decide whether it is Strang who is dominant or another. By this time, however, it ought to be quite plain to anyone who has seriously watched his career, that he is an artist of special gifts, that his imagination is varied and vigorous, and that his artistic aims are singularly independent and personal.

In his determination that his work should stand or fall by its merit alone as art, that it should shun any concession to fashionable sentiment or accepted ideals of "beauty," Mr. Strang no doubt handicaps his popularity; but he gains thereby a freer hand on the side where his proclivity is particularly strong, the side of quaint character and grotesque vision. Whether we look upon this ballad as "etched" or "made," the treatment of the theme is marked by unusual largeness and simplicity. Though comparatively a tyro in the art of verse making, the ballad is strikingly successful in the clearness of its narrative and the vividness of its realisation. And it is remarkable that he is at his best when the most severe demands are made upon his imagination. The visit to the

witch who makes a horrid "magic mirror" of her own blood in his hand is admirably sustained in its weird vigour.

"She's taen a gullie keen and bricht,
And bled her thrapple
Into his hand, as still as nicht,
The warm bluid ruis before his sicht,
As thick as sapple."

"She bade him scan with fixed gaze
His gruesome glass,
Where like a show within a haze,
Figures and fields, a moving maze,
Like dead wraiths pass."

Nor is the combat with the Earth-Fiend described with less power, as

"Wi' locked teeth and pantin' breast,
And ne'er a word,
But girmin' like the savage beast,
They twist and thraw frae west to east
A' filed wi' yird."

The story itself is an invention of no common order. A farmer whose crops are destroyed by an unseen foe learns from a witch that his enemy is a fiend who works at night. He watches for him, wrestles with him, and conquers him; and the fiend becomes his slave, and works for him till he becomes rich and careless. The scene of his prosperity is described in stanzas full of pastoral beauty, like these:

"And then comes Autumn soberly,
And tints wi' gold
The woods and pastures waving free,
And softly studs the lapping sea
Wi' gems untold."

"And here and there a leaf grows sere,
The swallows flee,
And orchards blazon out their gear;
In ripened glory far and near
Flames every tree."

But now is the time for the fiend who has been watching opportunity for revenge. All suspicions lulled against him, the uncouth but faithful servant of the family, he falls upon the farmer as he takes his midday rest and wrings his neck. Too late, the reapers miss him,

"But where's the gude man? To and fro
By burn and lane,
They seek him high, they seek him low,
But a' in vain."

"Baith high and low in vain they look;
But, ere the dawn,
A fox, a weasle, and a rook
Have found him stark a-hint a stook
Wi' his neck thrawn."

So ends this powerful ballad with the same strength as it began. It is not only an allegory of life, but a good poem; and its illustrations are like it—full of subtle meaning, capable of different interpretations to different minds, but admirable, in the first place and independently, as pictures. Text and illustrations are actuated by the same impulses; but the ideas common to both are expressed in different languages. The "literary idea" animates the verses, the "pictorial idea" constructs the etching. Both are allied and mutually helpful, but they could be divided without destroying the value of either. Indeed, each of the "illustrations" (even of those which follow the text most closely) has sufficient artistic completeness in itself to stand alone. Almost all of them are "works of art," and, despite of "ugliness," beautiful in that large sense of giving delight both high and strange.

Perhaps the greatest charm of Mr. Strang's designs is their suggestiveness, which extends far beyond the limits of the words illustrated. The lines have given birth to fresh imaginations, and these in turn may well give birth to fresh poems by him or by another. The picture of the farmer reading the Psalms to his wife by firelight is a perfect illustration of the text and a masterly etching, but it is besides this a poem of human life. The mezzotint of the ploughman working by the dim light of night (or morning), and taken just at the turn of the furrow, the large dim bulks of man and horses relieved against the cold sky, is an instance in which the verses have suggested a composition of remarkable grandeur; and the design (also in mezzotint) where the farmer is throwing the bogie is noble enough to stand for the everlasting combat between man and sin. As also in the first rank must be mentioned the etching of the Earth-Fiend, discovered asleep by a crowd of little children. As a grotesque conception fully felt from head to foot, it would be difficult to find anything in modern art to excel the figure of the fiend; and the whole design is of extraordinary originality and power. Here at least we have Strang, and nothing else but Strang.

But perhaps we have a profounder suggestion, a fresher fancy, in some of those other designs more slightly bound to the text: the impressive title-page, with its melancholy man and woman seated back to back beneath the same tree; the beautiful little figure of Cupid mowing; the man crouching at the feet of Justice; the man astride upon the world into which he digs a garden fork. These, with their strange mixture of the real and the mystic, are not the least of the gifts which Mr. Strang has given us, and are a promise of still more precious gifts to come.

COSMO MONKHOUSE.

CORRESPONDENCE.

THE VASES FROM THERA.

London August 22, 1892.

The vases from Thera are coming into notice again after a period of oblivion; and the statement is once more current that their date is fixed at about 2000 B.C. by geological evidence. This geological evidence is to be found in *Santorin, et ses éruptions*, by M. F. Fouqué, who took a leading part in the discovery of the vases.

These vases were all found underneath the pumiceous tufa—not underneath the lava, as has sometimes been asserted. M. Fouqué thought at first that some of them had been found above this tufa, and said so in the *Archives des missions scientifiques* (series 2, vol. iv. pp. 243, 249, &c.). But he discovered afterwards that this was a mistake—see p. 108 of his book.

In M. Fouqué's opinion, the whole of this pumiceous tufa is composed of the pumice ejected in prehistoric times from a gigantic cone which formerly covered the bay between the twin islands of Thera and Therasia. Therefore, the vases existed before the collapse of this cone. So, to determine the date of the vases, it was necessary to ascertain when the cone collapsed. To this problem M. Fouqué addressed himself, but "avec de grandes réserves." His views are expressed in almost the same words on pp. 250, 251 of the *Archives*,

and on pp. 129-131 of his book. His principal argument runs thus:—

"Le premier fait sur lequel je m'appuierai est emprunté à l'observation des îlots du centre de la baie. Après l'effondrement et les terribles phénomènes qui l'avaient précédé, il y a eu certainement une longue période d'assoupissement: c'est seulement 196 ans avant J. C. qu'une éruption nouvelle a produit l'îlot nommé Palaen-Kaméni. A partir de cette date, des éruptions successives ont eu lieu pendant les premiers siècles de l'ère chrétienne et ont aggrandi l'îlot nouvellement formé. Une seconde période de calme relatif a rempli tout le moyen âge, et ce n'est qu'à partir du quinzième siècle que les éruptions ont repris leur fréquence et leur énergie, et engendré de nouveaux îlots. La seconde période de calme ayant eu une durée de dix siècles environ, on peut, sans témérité, attribuer à la première une durée minima double de celle-ci, surtout quand on compare l'intensité si différente des phénomènes volcaniques auxquels ils ont succédé. D'après cette considération, la formation de la baie remonterait à environ deux mille ans avant J. C."

Now, that is not geology, but a mixture of geology and history; and the history is wrong.

An island was upheaved in the bay between Thera and Therasia in 196 B.C. This upheaval is described by Strabo (i. 3.16), and by Seneca, *quaestiones naturales* (ii. 26, cf. vi. 21); both authors getting their materials from the lost work of Poseidonios. The exact date is fixed by Justin (xxx. 4) and Plutarch, *de Pythiae oraculis* (11), as they associate the event with the overthrow of Macedon by Rome in 196 B.C.

Another island was upheaved there in 46 A.D. This upheaval and its date are mentioned by Seneca (*ll. cc.*), by Dion Cassius (lx. 29), and by Aurelius Victor, *de Caesaribus* (4).

Possibly, there had been another upheaval between 196 B.C. and 46 A.D. According to the current reading of ii. 89, Pliny says that an island was upheaved there in the fourth year of Olympiad cxxxv. This should certainly be cxxxv., for the fourth year of that Olympiad was concurrent with 196 B.C. He says that another island was upheaved there in the consulship of M. Junius Silanus and L. Balbus. They were consuls in 19 A.D.; but M. Junius Silanus was one of the consuls in 46 A.D. Pliny cannot have omitted the upheaval in 46 A.D. from his notice of these islands; so he must be referring here to 46 A.D., but inadvertently assigning the wrong colleague to Silanus. He says also that another island was upheaved 130 years after the former and 110 years before the latter, i.e. about 65 B.C. But his statement is not corroborated; and Seneca says explicitly that the island of 46 A.D. was the second.

There was a terrific eruption, with another upheaval, in 726 A.D. or thereabouts. This is described by Nicephoros Patriarches (p. 64) and Theophanes Confessor (vol. i., p. 622), and also by Cedren (vol. i., pp. 794, 795—adopting the pagination of the Bonn edition of the Byzantine historians).

Thus there were upheavals in the bay in 196 B.C. and 46 A.D. and 726 A.D., and possibly about 65 B.C. also; but in the intervals the volcano was quiescent. Consequently, there is no foundation for M. Fouqué's opinion that there was a period of activity beginning in 196 B.C., and lasting through the first centuries of the Christian era, and then a period of quiescence for about a thousand years, ending in the fifteenth century. After the eruption of 196 B.C. come two periods of quiescence, of 242 and 680 years respectively; or if the time from 196 B.C. to 46 A.D. be reckoned as a period of activity, the following period of quiescence amounts to only 680 years, and this is followed by another period of quiescence of about the same length. Now, even supposing that the period of quiescence before 196 B.C. was twice as long as the period of quiescence after 46 A.D.,

the cone did not collapse until about 1550 B.C.; or if this period before 196 B.C. was twice as long as the period next after that date, the cone did not collapse until about 680 B.C. But there does not appear to be any valid reason for supposing that the first of these periods was twice as long as the second, as M. Fouqué suggests. He is of opinion that the volcano was far more violent before the first period than before the second, and therefore required this longer time to rest. But that can only be a matter for speculation.

But a second argument is adduced by M. Fouqué, and this is strictly geological. At the northern point of Therasia the pumiceous tufa was covered with a thick bed of stones intermixed with sea-shells. A period of fully 1000 or 1200 years would have been required for the formation and elevation of this bed. And this process must have been complete before the eighth century B.C.; for there are ancient buildings upon this bed with inscriptions which probably date from that century. Consequently, the pumiceous tufa must have been formed here about 2000 B.C. at latest.

This argument rests on the opinion that 1000 or 1200 years were needed for this process. And that, again, can only be a matter for speculation.

M. Fouqué holds that the pumiceous tufa below these buildings must be contemporary with the pumiceous tufa above the vases, since the whole of the pumiceous tufa on Thera and Therasia is composed of pumice that was ejected from the former cone above the bay during one vast eruption. That opinion he supports in this way:—

"D'abord nous pouvons démontrer que la grande éruption ponceuse a précédé l'effondrement du centre de l'île, car le tuf qui couvre les falaises actuelles de Théra et de Thérassia est coupé à pic comme les laves sous-jacentes, ce qui ne peut s'expliquer qu'en supposant qu'il a été entaillé par l'effondrement tout comme le reste."

It is true that the cliffs of Thera and Therasia, which face the bay, exhibit a vertical section of the strata composing them, and that at the top there is a stratum of pumiceous tufa which is cut off abruptly like the others. But this will not suffice to prove that this stratum was there before the cone collapsed and left the present face of the cliff exposed to view.

During the eruption of 196 B.C., pumice was ejected from the new cone in the bay, as Seneca remarks (*l.c.*)—"deinde saxa evoluta rupesque partim inlaesae, quas spiritus, antequam urerentur, expulerat, partim exaeuae et in levitatem pumicis versae; novissime cacumenusti montis emicuit." And during the eruption of 726 A.D. pumice was ejected in enormous quantities. According to Theophanes (*l.c.*)

πετροκισήρους μεγάλους ὡς λίθους τινὰς ἀναπέμψαι καθ' ὅλης τῆς μικρᾶς Ἀσίας καὶ Λέσβου καὶ Ἀβίδου καὶ τῆς πρὸς θάλασσαν Μακεδονίας, ὡς ἔβαν τὸ πρῶτον τῆς θαλάσσης ταύτης κισήρων ἐπιπολαζόντων γέμειν.

Now, if pumice was ejected then in such abundance as to cover the Aegean and reach places more than 200 miles from Thera and Therasia, vast masses must have fallen on the islands themselves; and these masses of pumice must be represented by some portion of the stratum of pumiceous tufa which now covers the upper surface of the islands.

In attributing the whole of the pumice to one vast eruption in prehistoric times, M. Fouqué has taken no account of the eruptions in historic times. But these eruptions must be responsible for part of the pumiceous tufa at the top of the cliffs; and if a part of that stratum was formed after the collapse of the cone, the whole of that stratum might have been formed after the collapse, although it is cut off so abruptly towards the bay. And apart from the fact that this stratum is cut off

abruptly, no facts are adduced by M. Fouqué in support of his opinion that all the pumiceous tufa on the islands is composed of pumice ejected from the cone which afterwards collapsed.

In short, M. Fouqué's theory was that the vases must date from about 2000 B.C. at latest, since they were found underneath pumiceous tufa formed from the pumice ejected from a cone which collapsed about 2000 B.C. But, in the first place, he does not give very satisfactory reasons for fixing the date of the collapse anywhere near 2000 B.C. And then, in the second place, he altogether fails to show that the pumiceous tufa, which covered the vases, need have been formed from the pumice ejected from this cone.

The vases are of no great interest in themselves; but they bear some likeness to vases found at Hissarlik, and at Ialysos and Mycenae. So the date 2000 B.C. has been eagerly adopted by some advocates of extreme views about the antiquity of Greek civilisation.

CECIL TORR.

ÆGEAN POTTERY IN EGYPT.

[Milford: Aug. 23, 1892.]

A repetition of attacks already answered naturally leads to a repetition of answers. But as I have now fully noticed every fact alleged against my views on the Ægean pottery, I fail to see that I am called on to take further notice of the subject at present.

Whenever a single clear datum can be produced which stands outside of the propositions which I have laid down in my last letter, I shall be glad to consider it.

W. M. FLINDERS PETRIE.

NOTES ON ART AND ARCHAEOLOGY.

MR. WHITWORTH WALLIS, on behalf of the committee of the City of Birmingham Museum and Art Gallery, is arranging for the autumn a special loan exhibition of pictures by living English animal painters, including works in which animal life forms a leading feature. He has been successful in securing fourteen of the principal works by Mr. Briton Riviere and seven or eight by Mr. H. W. B. Davis, and the best-known pictures of Messrs. J. T. Nettleship, John Charlton, A. C. Gow, S. E. Waller, J. C. Dollman, Burton Barber, Heywood Hardy, R. Beavis, J. S. Noble, R. Caton Woodville, Sydney Cooper, Basil Bradley, E. Douglas, Walter Hunt, R. Meyerheim, A. W. Strutt, and others, each artist being represented by four or five works. Mr. J. M. Swan will be represented by a series of studies, together with some of his bronzes. The Prince of Wales is sending an important loan from Sandringham; and among the principal owners who are lending well-known pictures may be mentioned the following:—Earl Spencer, the Earl of Rosebery, Lord Armstrong, Hon. C. N. Lawrence, Sir William Hozier, Sir Thomas Lucas, Lady de Gex, Messrs. W. Cuthbert Quilter, Henry Tate, J. Maculloch, John Aird, N. G. Clayton, Colonel Hargreaves, Colonel Harding, Colonel North; Messrs. W. Y. Baker, W. G. Thompson, Louis Huth, T. J. Barratt, Schumacher, Scrymgeour, Withers, C. T. Jacoby, William Ryland, James Blyth, Lomax, Fenwick, Bryant, Fenton Smith, Robert Muir, Jesse, Haworth, H. J. Turner, Mrs. J. K. Cross, the Fine Art Society, the Trustees of the Chantry Bequest, and the Corporations of Liverpool and Nottingham. The exhibition, which will open in October, bids fair to be as thoroughly representative in character as the David Cox exhibition held in the Birmingham Galleries two years ago, and as the pre-Raphaelite collection of last year, which was visited in less than three months by 260,000 people.

MR. SIDNEY COLVIN, the Keeper of the Prints and Drawings at the British Museum, has just acquired a volume of considerable artistic interest. This consisted of a collection of old Netherlandish and German drawings, the majority of them being genuine and fine works of Lucas van Leyden, and bearing the well-known signature of the master. Nearly all are portrait heads, but a few are figure subjects. When Mr. Colvin purchased them they were in the old binding, which had preserved them for a couple of centuries in an English house; but they have now been taken out, and will shortly be catalogued and placed with the other Lucas van Leyden drawings in the Museum.

MR. JOHN MURRAY announces a new and revised edition of Fergusson's *Ancient and Mediæval Architecture*, in two volumes, with about one thousand illustrations. The work of revision has been entrusted to Mr. R. Phené Spiers.

PART 41 of *Archæologia Aeliæna*, published by the Society of Antiquaries of Newcastle-upon-Tyne, contains an important article by Mr. F. Haverfield upon "The Mother Goddesses"—that is to say, the three deities of Roman times who are only known to us from inscriptions as *Matronæ*, *Matres*, or *Matræ*. It is curious that the first of these names should predominate on the Lower Rhine and in Gallia Cisalpina, and the second in Britain, while the third should not be found outside Narbonensis. This is clearly shown by a dotted map of the Roman Empire and by a tabular statement. Mr. Haverfield first collects, mainly from German authorities, all the evidence that exists with regard to this mysterious cult, and then enumerates 62 inscribed or sculptured stones in Britain which certainly or probably have reference to it. As usual with this periodical, the article is abundantly and excellently illustrated. Among the other contents, we may mention the obituary of Dr. Collingwood Bruce, the topographer of the Roman wall, by Dr. T. Hodgkin; an account of four brasses in the county of Durham, previously undescribed; and a good paper on mediæval carved chests. One here figured, which is proved by the arms on it to have been made for Richard de Bury, may possibly once have contained part of his historic library. It is now in private hands, having "disappeared" from the Chancery Court-house at Durham so recently as 1855. It would be a pious deed to present it to Trinity College, Oxford, which, we believe, still possesses some fragments of the bishop's bequest.

MUSIC.

MUSICAL PUBLICATIONS.

Songs of the West. In Four Parts. By the Rev. S. Baring Gould and the Rev. H. Fleetwood Sheppard. Third edition, revised. (Methuen.)

Folk-songs of England. Arranged for two voices by Alfred Moffat. (Curwen.)

Every attempt to gather together songs of the olden time is most welcome. Admiration, nay enthusiasm, for the great composers is sometimes apt to beget pride, and a musician who can understand and enjoy a Sonata or Symphony of Beethoven may think country songs and ballads beneath his notice. But the feeling is wrong; for in the study of musical evolution the one is as important as the other; and, besides, the music handed down to us from early times possesses a quaint charm and interest of its own. In the preface to the latter of the above-mentioned works, some remarks by Prof. Stanford are quoted, among which occurs the following:

"Those countries which have the greatest store

of national music also produce the greatest amount of creative as well as of general appreciative power. The British Isles have the greatest and most varied storehouse of national music in existence."

It does, indeed, seem a pity that there are not more enthusiasts like the two clergymen who have collected the *Songs of the West*, so that what they did for Devon and Cornwall might be repeated in other counties. While "interviewing" aged natives of these western lands, they felt that they were, so to speak, in the nick of time, for they tell us: "The singers are nearly all old, . . . and when they die the traditions will be lost." The difficulty of obtaining the genuine form of national airs is at all times great, and in some cases insuperable; they have been altered by cunning or caprice, and perhaps, in some cases, the original has been changed beyond recognition. While fully acknowledging the great service rendered to musical art by Messrs. Gould and Sheppard, one cannot help feeling that the pianoforte accompaniments supplied by the latter produce in many cases a disturbing effect. We do not for one moment question the skill displayed, or the taste, judging the music apart from its connexion; but it does not seem right to clothe ancient melodies in modern dress: it results in a misfit. In some of the arrangements it is only here and there that a harmony or figure proves a stumbling-block; but to take only one example—in "Broadbury Gibbet," the old tonality and the chromatic chords and style of writing are at variance throughout. Mr. Sheppard reminds us that "the melodies are preserved as faithfully as lay in our power," and also that "our desire has been to present them in a form acceptable to the general public." But the one stands over the other, and thus a wrong impression is created from the first. And again, as to pleasing the public—which, according to this gentleman's own showing, would prefer the "vulgarest music-hall performances" to these songs—how could he expect to find his refined writing and tasteful choice of harmonies acceptable?

The accompaniments to the *Folk-songs of England* occasionally become too modern, as, for instance, in "The Maypole"; though, as a rule, they are plain. Taken altogether, they are good. But one feature in this collection is open to question. All the songs are "arranged" for two voices; and although in some cases no particular harm is done, the deliberate transformation of solos into duets must, on principle, be condemned. In early days it was the general practice to write songs either for one or for many voices.

J. S. SHEDLOCK.

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Northcote; Miss Evelyn Millard, Mrs. Patrick Campbell, Mrs.
H. Leigh, Miss Ethel Hope, Miss Clara Jacks, &c.

COMEDY THEATRE.

THIS EVENING, at 8, **THE PRIVATE SECRETARY.**
Mr. W. S. Penley, Mr. W. F. Hawtrey, Mr. Robb Harwood,
Mr. Sam Sothorn, Mr. Cecil Thornbury, Mr. W. Aysom, Mr.
G. Tomkins; Miss Nina Boucicault, Miss Violet Armbruster,
Miss C. Ewell, Miss Alice Yorke, Miss Caroline Elton. At
8.15. **THE HOME COMING.**

COURT THEATRE.

THIS EVENING, at 8.30, **THE NEW SUB.** At 9.10,
FAITHFUL JAMES. And, at 9.50, **A PANTOMIME RE-
HEARSAL.** Messrs. Brandon Thomas, W. Draycott, C. F.
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James, W. Dale; Mesdames F. Robertson, Ellis Jeffreys, F.
Frances, M. Studholme, A. M. Rae, Jennie Rogers. Preceded
at 8.15 by the Operetta **POOR MIGNONETTE.** Miss H.
Crofton, Mr. S. Valentine, Mr. W. R. Shirley. Doors open
at 8.

PRINCESS'S THEATRE.

THIS EVENING, at 8, **A ROYAL DIVORCE.** Messrs.
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Solla, W. Brunton, jun., H. Gray Dalby, B. Whitcomb,
H. Ludlow, Alker, Hennessey, Sauter; Mesdames Lesley Bell,
M. Watson, F. Wyatt, L. Wyatt, Maude St. John, Ormesby,
Herrick, Patrick, and Grace Hawthorne.

PRINCE OF WALES' THEATRE.

LAST NIGHTS.—THE BROKEN MELODY, at 8.30.

AUGUSTE VAN BIENE as PAUL BORINSKI.

Olga Brandon.

Blanche Horlock.

W. L. Abingdon.

AUGUSTE VAN BIENE as PAUL BORINSKI.

Fred Thorne.

Sant Matthews.

Stephen Caffrey.

Preceded at 8 by the **WHITE LADY.**

Doors open at 7.45.

Proprietor of Theatre, Mr. Edgar Bruce.

STRAND THEATRE.

THIS EVENING, at 8.45, **NIROBE (ALL SMILES).**
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Hawtrey, A. C. Mackenzie; Misses Beatrice Lamb, Isabel
Ellison, Venie Bennett, Eleanor May, G. Emond, I. Gold-
smith, and C. Zerbin. At 8, **NO CREDIT.** Misses Emond,
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THIS EVENING, at 8.45, **WALKER.** LONDON. Messrs.
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